

Eleanor Wigram
A Present from the Author



J. Edwards delin.

J. Hill sculp.



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V O L. II.

L E T T E R IX.

DEAR LADY. —.

YOUR aunt's remark, mentioned in my last, afforded me much satisfaction: But we must build our hope on a good foundation, or it will soon tumble into ruins. She FEARS as well as HOPES. You are not to imagine I aim my shafts at LATE
VOL. II. B HOURS,

HOURS, but with a view to break a link of the chain, that our follies and iniquities may not drag us into perdition. Convinced of the errors of our ways, let us exert our endeavours to mend them! What better advice can any one give? DESPAIR is as dangerous in politics as religion. We should not attempt to begin our work at any VISIONARY point: And where, or how can we set off in a more rational, tender, and consistent manner, than by inviting our fellow-creatures to REST; that, giving the distemper of the brain a respite from the noise and
 flutter

flutter of MIDNIGHT AMUSEMENTS, the poor patient may have a chance of recovering his right mind?

I delivered my thoughts thus: "We are to HOPE for some change for the better; but our situation, from appearances, will first grow worse.—Sitting up late, at a BALL, or in an ASSEMBLY-room, public or private, destroying the regular hours of PRAYER, our offence against the great law of SOBRIETY becomes one of the chief instruments of our levity of mind, our turbulency of temper, our decay of sentiment in private life; and confusion in our politics. I consider this

custom as promoting prodigality and profligacy, destroying the line of distinction of the VIRTUOUS and the VICIOUS, and deranging all good rules of domestic œconomy!— It hath a strong affinity with SABBATH-BREAKING, among those who to attain the means of their vicious gratifications, break the sacred sabbath of rest in their neighbours' house. You will smile at the comparison, but you must have observed, that in both parts of life, whatever distinction may be made, MIDNIGHT entertainments, and neglect of the SABBATH, have a great similarity, in their ordinary effects on society. Allow-
ing

ing for the difference of rank and condition, human nature being the same in all, That which is of an evil tendency in one person, will prove the same in another; though the same passion may operate differently in different stations of life."

She said, " Well, then, suppose we should bring the trial home to the heart, and examine a woman of distinction, who has trespassed capitally; do you believe it will be found, that she began with SITTING UP LATE? That is done by many who are not distinguished sinners."

I answered, " If late hours are

BAD hours, they prepare for BAD actions, in the same manner as the thief will tell you he begun HIS FOUL PLAY by neglecting the SABBATH. Both passing the line of sobriety, the rule of moral rectitude is forsaken—and at what point are we to stop?”

She replied, smiling, “ You mean, that as the ADULTRESS robs her husband, and consigns herself to infamy, the THIEF for his crime is carried to the gallows !”

I answered, “ There are many offences tending to distress and misery, besides ADULTERY ! This crime, I hope, will never become so familiar in BRITAIN, as it is in
some

some other countries, where the people suppose they can buy absolution, or obtain it by penance in the flesh. You will allow that although the EXAMPLE of the GREAT may be of the most pernicious influence on society, the poor thief seldom meets with the same quarter as the person of rank, of either sex, offending in the same degree."

I am now called to a business which obliges me to break off: the first hour I can find, I will write to you again. You shall not lose any part of my serious talk with Lady ——; profit by it as you may! You will see, at least, how very

B 4

fortunate

[8]

fortunate and happy you are in
your only surviving parent, and
how much I interest myself in your
welfare.

I am,

Dear Lady ——,

Your very true friend

and servant,

May 8, 1771.

—— ———.

LETTER

LETTER X.

DEAR LADY —.

IN the continuation of the discourse, your aunt and I were engaged in, I said, “ LATE hours are necessary only when sickness or urgent business require us to sit up at night. If we may walk over the same ground we have already trod with a less circumspective eye, let us enumerate, with precision, the several effects of this

EVIL

EVIL CUSTOM. Were I, on the part of the commonwealth of these realms, to prefer a bill of indictment for a capital and dangerous nuisance; and arraign certain thousands of the **TON**, I could safely subscribe my name, and proffer my oath for the truth of the following articles, entertaining no fear of being recriminated for a conspiracy. I would arrange my matter in this order.

1. That **MIDNIGHT** entertainments lead to works of darkness, establishing a habit in itself by no means **DECOROUS**.

2. That they have a natural tendency to promote **DISSIPATION**,
which,

which, as experience proves, often terminates in dissoluteness.

3. That those who have IN FACT most offended, have been generally betrayed at nocturnal amusements, among which MASQUERADES stand in the most eminent distinction.

4. That persons who keep bad hours in their amusements, are more affailable by BAD company, than others of a contrary habit.

5. That such as live in a habit of dissipation, in regard to hours, are the more subject to be tempted by THEIR OWN PASSIONS.

6. That by this means they render themselves less capable of
the

the sober duties of life ; for, supposing them to be of an active genius, they must be employed in EVIL, if they are not occupied in GOOD.

7. That the virtuous, in virtuous times, of both sexes, and in every condition, have uniformly observed the practice of keeping GOOD HOURS.

8. That there is a much stronger affinity between the vices of the GREAT and the VULGAR, than is generally believed ; and consequently, that the custom of late hours, and the hurry and confusion of nocturnal amusements, have furnished the most pernicious

EXAMPLES ;

EXAMPLES; particularly to that part of our fellow-subjects most inclined to VICE, and most easily tempted to commit THEFT for the support of it; and that accordingly the land is over-run with thieves!

9. That as a neglect of the SABBATH, lays the foundation of rapine and murder, among one class of mankind; neglect of SOBER HOURS has led to DISSIPATION, which, in general, preys on the vitals of our morals, and saps the foundations of our government.

10. That nocturnal amusements creating a heavy article of expence,

pence, numbers of the higher classes of the people sacrifice their honour, declining to pay their lawful debts, that they may supply the means of such DISSIPATION.

11. That as an observance of the SABBATH, would, to all human appearance, have secured the thief from the gallows; keeping sober hours would as probably have preserved the lady from the LEVITIES, EXTRAVAGANCIES, and CRIMES into which a contrary practice led her and dragged numbers of others."

" Well," says she, " you arraign, judge, and condemn very methodically, as if NOCTURNAL AMUSEMENTS were a capital breach
of

of all the laws of TRUE SOCIAL INTERCOURSE, tending to the destruction of the moral conduct; and in many instances, of the honour, reputation, and CHASTITY of women.—I will now tell you, how far I am ready to be challenged as an evidence in this matter, to the best of my KNOWLEDGE and BELIEF.

1. I BELIEVE we may impute MANY of the evils we labour under in these days, to the custom of NOCTURNAL amusements.

2. That the generality of women of sense and virtue, whenever they give themselves time to think seriously, are of opinion
that

that BAD HOURS have a pernicious tendency, particularly on the minds of the RISING GENERATION; YOUNG MEN growing DISSOLUTE, as young women grow DISSIPATED; each disqualifying for the happiness heaven intended them in the matrimonial contract, playing themselves into a foolish desire of VARIETY, totally incompatible with the sanctity of such a mutual engagement.

3. That retiring to REST, in regular time, according to the common custom of them whose lives are the best regulated, is a NECESSARY DUTY, particularly in the view of a GOOD EXAMPLE.

4. That

4. That such retreat to rest is indispensably necessary, to all such as desire to pass their lives free from every kind of **INTEMPERATE** indulgence in the pursuit of **AMUSEMENT**.

5. That as attending the worship of God constantly on the **SABBATH-DAY**, as ordained by the laws and customs of our country, in conformity to the precepts of our religion, is one proof of the homage of the heart to God; so our attending **NOCTURNAL** amusements, is a presumptive evidence of a dissipated mind, which wounds religion and sound politics.

6. That those who go on in the ways of their own hearts, and the paths of DISSIPATION, are sharpening a dagger, as if intended to be plunged into the breast of their common parent.

7. That if they will not open their eyes to SEE their extravagant folly, or foolish extravagancies, they will soon have cause to FEEL them.

8. That if such doctrine as you teach, does not convince those who profess to follow the TON, it will at least startle and confound them,—or render them CONTEMP-
TIBLE.

So far, my dear Sir, you see we
harmonize

harmonize in evidence, and shall appear in court with CREDIT."

I answered, " I think, Madam, you investigate the subject with great accuracy, and as little tenderness to the TON. You are sensible that our doctrine, however clearly propounded, will not strike every one in the same point of view, people of the TON having to contend with radical prejudices.

There is a great affinity in the follies and immoralities of the several classes of the people, for, moral turpitude and impiety being totally independent of every consideration of rank and condition.

We may ascribe the deplorable decay of principle among the lower classes, to the customs and practices of the higher. I do not confine Sabbath-breaking to the poor rogue who is hanged; but consider the pernicious consequences of deviating from the practice of those times, when it was the custom of the superior classes to attend the public worship twice on a Sunday.

Amongst an active and enterprising people, EVERY departure from sober discipline, wounds their national character, and verges to misery. I hear persons of condition talk of their own ruin, created by their extreme folly; yet appearing

pearing as if they were not in the least degree ASHAMED. Thus we wear off a sense of GOOD and EVIL, and confound distinctions! And what is the consequence? From playing with our PERDITION, in point of fortune, many of us learn to make a MAY-GAME OF TRUTH, HONOUR, and CHASTITY;—and what will be the END thereof?”—

Here we broke off our discourse. LORD —— came in; you know he is so entirely in the TON, he would have burst into laughter to have heard two venerable personages moralize. He would have POSITIVELY PROTESTED, that we were both

turned METHODIST FIELD PREACHERS. His lordship, however amiable in several respects, was not honoured by us, so far as to ASK his opinion of the times. Your aunt questioned him concerning the new OPERA, and of this he seemed to be a perfect judge.

I am,

Dear Lady —,

Your's, &c.

May 10, 1771.

LETTER

LETTER XI.

DEAR LADY —.

IN pursuing our object, "I think," said Lady —, "you and I have made up our minds in regard to NOCTURNAL diversion, as if we were determined to make no peace on any other condition, than that MIDNIGHT shall be the bourn and utmost limit of it. But when we shall have issued our sovereign mandate, with relation to this part of our salutary code,

what shall we do with many other irregularities? You object to playing at CARDS on the SABBATH: Several of my acquaintance, who in their youthful days would not for the world have touched a card on a Sunday, now play without reserve. What is your opinion of this practice?"

I answered, "I remember when the sabbath-day was held in such distinguished reverence, the sober part of every class of the people, attended the Temple of God, in the afternoon or evening, as well as the morning. But the reprobate fashion of LATE HOURS, has thrown down That distinction, and introduced

introduced a different model. The nobility, with some few exceptions, and much the greater number of the gentlemen, and even the trading part of this kingdom, DINE at the hour when they should be at CHURCH. This practice, with regard to the higher classes, corresponds with the neglect of the sacrament of our Lord's supper among the common people, both conspiring to wound their religious duty. With the GREAT vulgar it is an effect of INDOLENCE and VOLUPTUOUSNESS; with the LITTLE, a melancholy proof of IGNORANCE and IMPIETY. In the degree that

public

public worship is neglected, religion loses her influence: and those who will not REMEMBER CHRIST in the manner he hath commanded, do, in this instance, live in REBELLION against HIM who was sent from heaven as a teacher, and a lawgiver, the SECOND of the incomprehensible TRINITY, GOD blessed for ever !— Even against him do they REVOLT! And why do they so? The time which should be employed in PRAYER; in recommending SALUTARY PRECEPTS; in thinking of IMMORTALITY; with the life and energy of religion, is thrown away in vain pursuits.

Obedience

Obedience to the high behest of the Saviour of the world, with respect to his last supper, is very LITTLE regarded. No pains are taken, in private families, to give domestics right notions of a duty so essential to the existence of CHRISTIANITY. Doth not this reflect great disgrace on our times? Is it not by such EXTREME negligence the word PRINCIPLE is become hardly intelligible amongst great numbers of the people?"

She answered, "What you say of our Lord's supper is TRUE: the GREAT consider the playing at cards as an INDIFFERENT thing, the

the example, so far as it extends, influences the manners of the common people; and they break other commandments with the less fear. Whatever operates on THEIR minds, as a violation of the sabbath-day, must ever be of the most pernicious tendency!"

I replied, "I agree with your ladyship with my whole heart. But people of the town are so IGNORANT, or so COLD in religious concerns, they do not consider, that offending a weak brother is contrary to the fundamental principles of CHRISTIANITY. Some of our acquaintance play without the least reserve; others affect a degree

gree of secrecy. Some give as a reason for playing, that it is the custom of other CHRISTIAN countries, where, after the public worship of the morning is performed, the people devote the day to amusement. This is true: but it is chiefly among the PAPISTS; and I believe not common to all of them. The mind should be relieved from labour, and the heart rejoice in the sanctity of the day; remembering, at the same time, that it is commanded to be kept HOLY; and unless we determine what is meant by HOLY, we shall not come to a right understanding."

She

She answered, " Our Sunday card-players do not mean to turn PAPISTS, therefore the example of people of that persuasion, cannot be admitted as a justification: the plea is too flimsy! PRIDE, LEVITY, or a real want of sentiment, or a blind compliance with a fashion, supposed to be ABOVE the level of common people, occasions this mischief. It doth not spring from BRITISH soil, nor is it productive of any GOOD FRUIT. When it introduces GAMING, as is frequently the case, the evil is aggravated beyond all bearing!"

I replied, " Let the custom be what it may in itself, when it makes
makes

makes any impression, offensive to the simple and honest-hearted, it becomes criminal. This practice, comprehended in a long catalogue of other offences, proves that our modern fashions are better calculated to encrease vice than diminish it; and consequently more productive of MISERY than HAPPINESS. In every instance where we lose sight of the purity and simplicity of our manners, our reverence for religion will decrease: and if we throw off our dependence on the great Governor of the world, in so great a degree, we shall have reason to fear his vengeance!"

She

She said, " I think this is self-evident. If I remember right, you also complain of our DRESS, as one of the causes of our immoralities. This comprehends the WHOLE SEX, every chambermaid being so bedizened, she might have passed for a lady of quality thirty or forty years since. What are your thoughts on this subject?"

I answered, " Our DRESS proves us to BE RICH, but not that we are wise in proportion to REAL wealth. We dress according to property, but our property vastly exceeding our riches, we forsake the wholesome rules for the oeconomy of a well-

well-disciplined state. Where affluence is comparatively great, EXPENCE must have its bounds, or ruin will ensue: So when distinctions lose their power, disorder will follow. All ages have been vain, and a wise man hath told us, ALL IS VANITY! But all ages have not been equally fantastical and FOOLISH. At this enlightened period, we might safely enjoy taste and elegance: and for the reason we ARE enlightened, and see GOOD from EVIL, we should not be thus inclined to flutter, and excessive expence.

Horrible as it is in the eyes of decency, some women, acting

in other respects modestly, PAINT their faces, as a part of their dress !

In general you torture the hair of your heads, till it stands AN END, rising up against NATURE ; for by the laws of gravitation it should fall.

Do what pleases your fancies, and BEAUTIFY nature all you can, but do not deform her. There are many instances in which it is most evident, “ God never made his works for man to mend.”

The effect of modest decoration, with a due regard to nature, is certainly very pleasing ; but a profuse arrangement of so many flimsy manufactures, renders the head-dress three or four times bigger

bigger than the head. This is a gross departure from all the rules of ART and NATURE: It has no affinity with any thing human, nor with bird, beast, nor creeping thing.

Fashions change, and with them opinions! But I am so unfortunate as to remember, when no woman could appear in a dress similar to the present mode, without being taken for a harlot. It is too redundant, too laboured, too expensive!

There is something in the plume, whether taken from the OSTRICH, or any other of the feathered creation, which for the youthful part

of women, among the affluent, may be considered as elegant. Let it be confined to a proper magnitude, and it is one of the most beautiful ornaments of which you can despoil nature.

The same may be said of precious stones and flowers, or imitations of them, and according to the degree of the vanity, and the furniture of the purse, the use of these will rise or fall.

A flimsy attire should be avoided by women of virtue, whose most charming attributes are humility and simplicity !”

She answered, “ You cannot mean that persons of distinction, however

however humble, should dress as meanly as inferior persons. In all countries, dress constitutes an essential part of rank and condition."

I replied, "I complain that distinctions are trodden down. The proper dress of people of rank and affluence, is generally supposed to be rich and costly; but not gaudy, to attract the eye with flutter and parade."

I reckon it as one of the misfortunes of our time, that HUMILITY in dress is not regarded: so much time is SPENT in preparing it, and putting it on; particularly in decorating the head; with so much complacency taken

in it; and so many hours WASTED to shew it in; the dignity of female manners is wounded; and ostentatious levity established as a LAW!

These irregularities make up a great portion of the TON; and what is the consequence? To-day passes in the dull repetition of the trifling enjoyments of YESTERDAY: and, fatigued with elaborate dress, and LATE HOURS, nature revolts, and our women, sinning against the understanding and the heart, become CHILDISH, and oftentimes IRRELIGIOUS!"

"Stop, my dear Sir," said Lady —, smiling, "you forget your RESPECT for the sex! I grant that

that dress and late hours have some affinity: But as it is the fashion to go late to rest, we cannot rise early; and many there are, who if they were to rise, would be of as little use to mankind as if they were asleep."

"Madam," said I, "they who follow the ton close, dance, and play, and sleep away their time; but this is the misfortune of which I complain. Might one not, in pure compassion, expostulate with such a person, in these terms?"

"Art thou endowed with the
 "gifts of fortune, instruction, and
 "health, and knowest so little
 "what to do with them, that
 D 4 "thou

" thou slumberest over thy in-
 " digested thoughts in a lazy
 " indifference to virtue? Do'st
 " thou think that Providence has
 " assigned thee NO TASK? Thou
 " hast not yet learnt how to LIVE,
 " nor how to DIE! The SAVIOUR
 " of mankind went about DOING
 " GOOD, and commanded thee to
 " follow his EXAMPLE. If thou
 " art a CHRISTIAN, follow him!
 " It is not in thy nature, but that
 " thou must be doing GOOD or
 " EVIL. Thou hast acquired a
 " habit of negligence, till thou
 " hast forgotten thy duties; and
 " lost the desire of advancing the
 " happiness of thy fellow-crea-
 " tures,

" tures, and the knowledge how
 " to promote thine own! The
 " brilliancy of the human cha-
 " racter is sullied in thy bosom!
 " The divine spark of goodness
 " is in danger of being extin-
 " guished! Rouze from thy mo-
 " ral lethargy! Consider what thou
 " ART, or rather what thou ART NOT
 " ABOUT! Consider what duties
 " thou owest to thy God, thyself,
 " and thy neighbour.—Do these
 " require no vigilance, no atten-
 " tion? Look round thee! survey
 " the world! Whether in town
 " or COUNTRY, count thine hours,
 " and consider how they pass!—In
 " regard to those which are spent
 " on

“ on thy pillow, beyond the call
 “ of nature, thou mightest as well
 “ be DEAD ; and if the active part
 “ of thy life is a scene of UNPRO-
 “ FITABLE OF SINFUL pursuits,
 “ were it not better thou shouldst
 “ have no life ? Wouldst thou be
 “ friendly to thine own soul, start
 “ from thy downy bed with CHRIS-
 “ TIAN COURAGE, and go about
 “ DOING GOOD ? BEGIN, and thou
 “ wilt find the faculty encrease
 “ with the enjoyment ! Think
 “ good !—labour for GOOD—and
 “ GOOD ITSELF will court thy
 “ friendship ! Be indolent and
 “ thoughtless how to render thy-
 “ self acceptable to thy maker,
 “ and

“ and EVIL will court thee con-
 “ tinually; till at length thou
 “ yieldest thyself up in allegiance
 “ to the prince of this world, al-
 “ ways ready to enlist the idle!
 “ Consider what are all the ad-
 “ vantages, commonly so called,
 “ which this world provides for
 “ the most fortunate, compared
 “ with the happiness thou shouldst
 “ have constantly in view: joys
 “ of which the heart of man can-
 “ not form an adequate idea. In
 “ pursuit of SUCH PLEASURES thou
 “ wilt avoid the danger of pain—
 “ even of eternal misery! Think
 “ of the rewards of a virtuous
 “ life, even if it should be attend-
 “ ed

"ed with the poverty and af-
 "fliction, which are often the
 "lot of the virtuous ! Some are
 "under the contempt of the
 "world ; but their minds being
 "right with God, they flourish
 "like the fruitful vine, whose
 "juices rejoice the heart of man !"

She answered, " If we look
 back into history, we shall find
 that men of the greatest charac-
 ters, who have lived too much en-
 gaged in the business of the world,
 as well as those who were devoted
 to the pleasures of it, when they
 took their FINAL LEAVE of it, have
 seen things in the view you re-
 present. Your exhortation is
 very

very apt, and fit, for wanderers not IRRECOVERABLY lost: It might blow up the unextinguished spark of reflexion, till it burnt into a flame, to enlighten their minds, and direct their steps, so prone to stray!—But how is a passion for DRESS, the cause of rising late? Do we not shew ourselves with as much complacency by DAY, as by NIGHT?”

I replied, “No, Madam: I beg your pardon: women, thinking they appear best by candle-light, and the love of admiration being the strongest passion in the female breast, it is a potent reason, among others, for our modern

LATE HOURS: and this I apprehend imperceptibly leads many into this fashion, not considering that all their admirers will be quickly gone, and their chief mourner want another for himself! This is an idea foreign to the TON! I reason from what I see: DRESS and LATE HOURS are in a conspiracy against you. Many there are who cannot make a SHOW of their persons by day, enough to gratify their vanity; and therefore avail themselves of the NIGHT, though they must be sensible the more they practise in these nocturnal appearances, the swifter beauty decays. It is a secret they will

will not attend to; that the GRACES shun the night, as WITCHES court it!"

A pause ensued—At length she replied "What you say carries with it a pungent satire, but I know your resentments rise from your zeal for our honour, and your concern for the interest of the female world. What our way of living will end in, is hard to determine! The whole mass is so leavened with folly; more than moral, or religious expostulation is necessary. We must FEEL the effects before we mend our manners!"

I answered, "Perhaps it may be so: but let us, on your own ground

ground of HOPE, look for REFORMATION. Let us fear God, lest the arm of flesh should prove the instrument of our chastisement. Cowards have fought, and cowards, by a compelled valour, have conquered: But the TRULY BRAVE are strangers to any fear, but THE FEAR OF GOD! This is the spirit which should predominate in the breast of male and female. If as individuals or a nation, we are punished with any severity, I shall not consider it but as a consequence of suffering this spirit to languish and decay!"

She said, " I apprehend, that SOBRIETY is as essential to true bravery

bravery, as to good government. How far affluence militates against it I know not, but I apprehend we are not so rich as you imagine. I am sure that if the inhabitants on my land are drained off, as in the last war, my estate will decrease in value *. Your objections carry with them a reasonable and religious respect for your country: and if the world were disposed to hear reason, your doctrine might be productive of the happiness you so anxiously wish for."

I replied, " I am glad you think

* Alludes to Scotland.

think so well of it; but I say, we MUST hear REASON, or feel the ROD. It is not merely the late hours, nor the dress, with which my heart labours: it is how to break a link of the chain of dissipation; and in what manner can we more rationally and effectually begin, than by inviting people to REST; that, giving the DISTEMPOR OF THEIR BRAIN a respite from the noise and flutter of NOCTURNAL amusement, the patient may have a fair chance of recovery to a right mind? Intemperate pursuits of pleasure, and frantic dissipation, destroy MODESTY, and are extremely pernicious to a state.

They

They render the people impatient of discipline and civil order, and consequently uncontrollable with respect to moral government, threatening ANARCHY and CONFUSION !”

She answered, “ Of this I am truly sensible : But still I HOPE : I guard my heart against despair. Were you MEN to cease being dupes to the malignant influence of a frantic practice, called THE BEING IN OPPOSITION ; that is, according to modern acceptance, being INDISCRIMINATELY repugnant to the ruling power, in whatever hands it may be, our LIBERTY may stand : otherwise our

government must soon become arbitrary, as an expedient to prevent anarchy.

If you allow NEWS-PAPERS to disseminate rebellion, defamation, and various kinds of immorality.

If you devote yourselves to the horrors of a GAMING-TABLE, in spite of the dreadful consequences which you daily see attend it.

If, in defiance of divine laws, you prefer CONCUBINAGE, and promiscuous commerce, to the sober joys of connubial love.

If such iniquities pass with impunity, the coldness of women with respect to pious or domestic duties; their wantonness in regard

to LATE HOURS; their vanity in dress and dissipation; though HEAVY EVILS, they kick up the balance: when compared with MEN, are not THEY accountable for the bad consequences?

If such a manner of living, as now so generally prevails, brings destruction on our POOR COUNTRY, the fault will be YOURS, in the first instance, and highest degree!

WOMEN may share in the guilt, and must partake of the punishment; but the MEN will be MOST IN FAULT!

If the contest were, which of the sexes should govern, the foundation of ORDER would be undermined,

mined, and the decrees of heaven violated. But if fathers and husbands, in their respective stations, cease to discharge their duties, confusion in domestic life will ensue. Neither the magistrate, nor senator, nor minister of state, nor even the SOVEREIGN, will be longer able to maintain the public peace and happiness, on principles of freedom. They will find themselves involved in such inextricable difficulties, to prevent anarchy, LIBERTY will resign the ensigns of her dominion, and freedom sink into despair !

CLERGY and LAITY must be more obstinately true to themselves,

selves, or the public cannot be preserved. In the same degree that we gratify our pride and impatience of discipline, with want of FAITH in a life to come, and of common sense in regard to the present life, we prepare the way, not for our TEMPORAL declension only, as a great state; but also for our destruction in the regions of IMMORTALITY !”

I heard her ladyship with the greatest attention: she spoke with uncommon energy: as her heart hung upon her tongue, it seemed also to dart from her eyes.

I said, “ Madam, I revere your sentiments; they harmonize with

my own. I join in the accusation, knowing too well the guilt of many, inasmuch that I cannot forbear saying, O VIRTUE!—O MY COUNTRY!—It is not that I think the glory of a nation consists in extent of dominion, however this may flatter the pride of individuals, but SELF-PRESERVATION calls on us to defend the national rights; and it is not in human nature to GIVE them up: we must struggle for the preservation of property.

Whatever the event may be, if it renders us more serious and RELIGIOUS, it will, I believe, render us the more happy!

I have

I have the same object at heart, in regard to PUBLIC LOVE, and PRIVATE FELICITY; and one of the highest efforts of my ambition is to promote both, and consequently to do every thing that may tend to secure the happiness of my FELLOW SUBJECTS."

Here we broke off. My next may probably contain the conclusion of our conference.—I know you will esteem the DETAIL more interesting than the LITTLE TALK of the TON, or the political debates in which the public are now so deeply engaged.

I am anxious to hear if my dear
 — mends in her health; and
 hoping

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hoping that you enjoy every comfort and rational pleasure, your heart can wish,

I am,

with the greatest truth,

Dear Lady —,

Your sincere friend and servant,

May 13, 1771.

LETTER

LETTER XII.

DEAR LADY —.

I Can now wind up my narrative.—The perverseness of human nature often leads us to find out the faults of our acquaintance, rather than their perfections; and if we are not in humour with ourselves, we are apt to be displeased with other people. I therefore think it a happiness whenever I hear friends debating, and see them part on as good terms as they met.

After

After the **SERIOUS** harangue mentioned in my last, Lady —— was pensive for some minutes, as if her mind laboured with thoughts she did not chuse to communicate; I therefore made my bow.

She then said, “ Pray stay, Sir ——! We naturally receive more pleasure and advantage from the conversation of an intelligent **FRIEND**, who wears his heart in its right place, than from **BOOKS**, even when these are well written. You have favoured me with your sentiments on many interesting points relating to the customs of these days, particularly in my rank of life. I have sometimes
talked,

talked, as if I meant to defend our present fashions; but I am so much ashamed and sick of them, I have for some weeks past ruminated how I might most decently detach myself from this silly world!—I need not tell you that the first object is to contemplate the true end of our Being; the next how to obtain it. If it were not for the sake of the dear girls whom my noble, excellent, and much-loved brother left to my charge, I might be induced to retire from a scene, in which I do not perceive I can GAIN any thing.—You complain that people of FASHION are become

come most exceedingly careless in their conduct, with relation to this world, and still more with respect to That which is to come! I believe this is true: and what CAN I learn of THEM? or what WILL they condescend to learn of ME?

To talk of SELF-DENIAL, and not practise it, is an offence!—I behold my days ebbing out in a rapid manner, being already turned of FIFTY, and the only survivor of six brothers and sisters. I am young for my years; but with regard to our modern pursuits of AMUSEMENT, I say I am ashamed! Would it be right to RETIRE, with a view to secure myself against

gainst the foolish and intemperate rage for pleasure, now so much in fashion ?”

I answered, “ MADAM, you have always done me great honour, and now I presume you mean I should tell you my thoughts without reserve.

PHILOSOPHERS represent SELF-DENIAL as a PLEASURE: but I do not perceive that any advocates for the prevailing fashions, adopt That principle, or try the experiment. SELF-DENIAL comprehends an exalted love of VIRTUE: the fashion consists in an unrestrained love of PLEASURE. No mortal can pass through life without some degree

degree of SELF-DENIAL ; but so far as FASHION guides us, we STIMULATE our passions, rather than restrain them.

Though the conquest of foolish or evil habits is the most glorious kind of victory, and best deserves a TRIUMPH, I fear there are but FEW who aspire at it!—Some of our pursuits are puerile; some voluptuous; and many are the effects of vanity, or the ambition of applause. These in all ages have prevailed, though not in the same degree.

Distinctions amongst us are confounded; and from a habit of daring to SAY any thing, we dare

DO

do many things which are very highly offensive to CANDOUR and COMMON SENSE, as well as RELIGION !

EVIL EXAMPLES operate in such a manner, that prisons and the gallows are not sufficient to keep the vulgar in such awe as is necessary to our peace and happiness.

You behold the want of character in HIGH LIFE : you mourn that a sense of dignity is worn off by false refinements, and the PARTY SPIRIT which LIBERTY not understood, and LIBERTINISM, are apt to cherish. MISERY of this kind is become a PASTIME ; and though dangerous, even as play-

ing at foot-ball on the verge of a precipice, it has been for many years past IN FASHION, though we appear to be ignorant of our situation. We see how obstinate habits grow. The Ethiopian cannot change his skin, nor the leopard his spots: but still I am willing to think there is a large portion of virtue, understanding, experience, native bravery, and piety, remaining amongst us, to serve, in some degree, as a counterpoise to our follies and iniquities. What the event of the foolish, or wicked part will be, is known only to heaven; but it is our duty to repent and amend.

You

You quote the poet for, "HOPE as the LOVER's staff;" I flatter myself we have a stronger than that to lean upon; but if all such as your LADYSHIP were to retreat, and leave us, to stand or fall, our condition could not be mended! Convinced, as you are, of the pernicious effects of our REIGNING FASHIONS, you may do well to stand aloof, giving yourself such laws as your reason dictates, and your religion demands: your example will then become of great value. The time may not be remote, in which our country will feel a scourge; perhaps it will open our eyes, and heaven, in

mercy to us, will teach us to
 REPENT !

You are sensible that the province of FORTITUDE is to resist, as it is the property of VIRTUE to REJECT all the BRIBES the SENSES can offer ; and all the pretences the imagination can suggest, for violating the dictates of reason, and the precepts of religion. To OVERCOME the world is the duty of a CHRISTIAN ; but not to FLY from it. Indeed in one sense we must subdue IT, or it will subdue us.

If you are not contented with
 That which you MAY enjoy, while
 in the world, peace of mind, resignation

signation to the mortality which perpetually awaits you, and the hopes of the glories of immortal joys, in the regions beyond the grave, which are presented to you, your friends may suspect that your reason is impaired."

She replied, " In the degree that your description is a true picture of the times; the motives to retreat seem to gather strength. So far as the mind can be rendered invulnerable, by resisting the importunity of the passions, we may enjoy the peace of mind and happiness you speak of: But this makes life a laborious warfare; and therefore

it may be safest TO ME to leave the field. What my acquaintance may think of me, is of little weight in the scale."

To this I answered, "AS CHRISTIANS we are in a state of WARFARE. We may court our EASE, but not at the expence of our duties. Consider, Madam, that at every period of life we carry our passions and infirmities about us. We see that many live RETIRED without being virtuous; and though in great societies there is most danger of the contagion of vice or folly, the greatest HEROES, PHILOSOPHERS, and CHRISTIANS, have acted their parts chiefly in
great

great cities. If we are not watchful, and guard the avenues to the heart, untoward passions will pursue us. I am persuaded your ladyship is capable of gaining such an ascendancy over yourself, as will enable you to enjoy a constant composure of mind, and a solid delight in your own company: and this being done IN the world, you may enjoy the additional advantage of letting your light shine before men, as required by CHRISTIANITY !”

She replied, “ It is easy to say we despise FOLLY and hate VICE, but it is difficult, being in the world, to acquire such a self-complacency and love of virtue, as

F 4 completes

completes the character of a CHRISTIAN. If it is most EASY to avoid doing, and thinking EVIL, in retirement, it seems most eligible, —to those who can compass it.”

I answered, “ If virtue is rendered the more charming by being seen; and when it has a voice, is more valuable than in silence; retreat is NOT eligible. Happy are those who can entertain themselves with their own thoughts, with the assistance of books. Our great MILTON says,

“ —Solitude is sometimes best society.”

But this idea bespeaks the poet's thoughts, that man, when alone, may stalk about in silence, like
his

HIS VASSAL BEAST, but he cannot be so deserving of the regard of his FELLOW-CREATURES.

If we can furnish the mind with such employment, as the God of nature hath formed it to delight in, while we are in society, we may then suppose ourselves to be in our proper state, advancing towards the summit of earthly felicity!

We are so framed, that our true happiness consists in a conformity of our will and affections, to the great design of the author of nature, which relates not to self alone: A social state is therefore the condition of Beings dependent on society.

Consider

Consider also, were you to seek for nothing but EASE, under a notion of SAFETY to your soul, you could not imitate the great founder of your faith, in whose favour you most anxiously desire to live!

To study ourselves: to contemplate our sins and follies past, distinguishing infirmity from iniquity; and to repent with the understanding as well as the heart, are objects most worthy of reasonable and accountable creatures. To AMEND, is to DO GOOD, as well as to DEPART FROM EVIL.

That there is nothing the world can give, or take away, compared
to

to the confideration of ETERNITY, is as certain, as that we are IMMORTAL ! And to do That which is required by HIM who brought immortality to light, is in effect to seek the happinefs of this life, and of That which he has promifed. In this view you need but read the NEW TESTAMENT, and make the PRECEPTS it contains the law of your LIFE !”

“ All this,” fays ſhe, “ I grant ; but is this moſt practicable, to the individual fequeſtered from the world, or living in it ? Will it not depend on circumſtances and human paſſions ? I am perſuaded that we may feed on
our

our own thoughts, with the assistance of books; and there are certainly many duties required, which cannot be performed out of society; but we MAY avoid such paths as we find to be DANGEROUS!"

I answered, "Madam, I understand what you now say, to amount to this: that you will no longer yield to absurd fashions. So far you will act with consistency, and I hope gain your point. We usually depart from the true line of life, by the AGED remaining too long IN BUSY SCENES, and consequently keeping the youthful out of them. YOUR
sex

sex yields to the PRIDE and flutter of life, MINE to the vice and business of it; neither seeming to give it any SABBATH OF REST, as a preparation for eternity! This appears to be a distinguished misfortune, in our age! At the same time you are sensible, that we are commanded to SERVE MANKIND; therefore we can with no consistency think of FORSAKING THEM!

The difference is not so great in the probability of fewer days to come, as that age having SEEN and FELT the variety and vicissitudes of a world constituted as it is, and worn by TIME, or tired even

even in the pursuit of good, is so much the worse qualified for the drudgery of life; consequently, its province should be, sober counsel and admonition. Where no such decisive part is taken, the OLD and the YOUNG stand in each other's way; and this is one reason why there is much less cordial affection, mutual harmony, and sweet peace in the world, than there might be."

Lady —— said, " At this period of our perturbed annals, there is but little distinction: NO BODY SUBMITS TO BE OLD; they all flock to the most busy, NOISY scenes. A juvenile fondness for
the

the world, prevents the authority which should accompany hoary locks; whilst a supercilious pertness in youth, sullies the moral character; and, under a pretence of HIGH REFINEMENT and neglect of FORMS, the beauty and simplicity of life yield their charms, to a wretched deformity of manners; and this goes under a fantastical name, the TON, passing for sterling currency, when it is base metal. In good truth, I am sick of the follies which I have so often seen, and so frequently partaken of!"

I answered, " But will you therefore pursue a plan that may run you into other evils, which
you

you may avoid? Nothing less than a mind improved by reflection, and strongly inclined to religion, can render you, who are intelligent, happy in retreat; and the same disposition should prompt you to stand your ground manfully, and die **CONTENDING**!

Considering **CUSTOM** as the law of fools, our follies arise from an abuse of affluence; and, being the genuine offspring of pride, or ignorance of what belongs to our true interest, we are reduced to this **DILEMMA**: To forsake them it is necessary we should become more humble: and thus "it will be good for us to be afflicted." With regard

gard to poverty, we need not indulge any apprehension, but that we shall speedily reduce ourselves; our political or moral happiness or misery, may depend on the mode of the reduction, that it rather curb those who WASTE and debauch the morals of the people, than deprive any of us of necessary food and raiment: But most certain it is, that the extravagant and profligate conduct which brings an individual to decay, being extended to great numbers, becomes a common concern, and accelerates the fall of nations. Nothing of this kind is new nor wonderful! The only

difference is, that the evil befalls the individual in a day, a month, or a year, which may not be felt in a nation in less than half a century: but this soon passes away: it is but a part of the computed life of man.

In your situation, the argument is reduced to this simple consideration, according to a fine but obvious sentiment of the great MR. ADDISON, who says, " The pleasure which affects a human mind with the most transporting touches, is, the sense that we ACT in the eye of INFINITE WISDOM, POWER, AND GOODNESS, that will CROWN OUR VIRTUOUS ENDEAVOURS
HERE,

HERE, with a happiness HEREAFTER, large as our desires, and lasting as our immortal souls. WITHOUT this, the highest state of life is insipid, and WITH it, the lowest is a paradise !”

This is very strongly expressed, and most evidently refers to such ACTIONS as regard society. I grant that our FASHIONS are not founded in any such principle, people of the TON rather affecting a superiority over the VULGAR, who are supposed to be awed by the fear of GOD. The neglect of CHRISTIAN principles, is the cause of our declining into anarchy. It is certain the higher

G 2

classes

classes depart from the simplicity and humility of the CHRISTIAN system, without being good JEWS, MAHOMETANS, OR PAGANS. But how are you to be "crowned for VIRTUOUS ENDEAVOURS," if you run away, and make no efforts to conquer?"

She replied, "I agree with you, that we are in a foolish and corrupt state; and it is for this very reason I have entertained a wish to extricate myself, and get out of the MAGIC circle."

I answered, "MADAM, I apprehend you need not do more than shew your disapprobation by keeping GOOD HOURS; consulting
the

the preservation of your health; discountenancing cards on the Sabbath-day; worshipping God in public twice on that day; and submitting to its being known that you call on your family, MORNING and NIGHT, to worship God under your own roof. You will thus be put to no trouble in forsaking the TON, for it will FORSAKE you. In the mean time, you should not despair of our reformation: others may follow your example. We change our manners as we change the cut of our cloaths. An alteration of circumstances, in regard to the necessities of the state, will change our

FASHIONS ; and as we grow wiser, we shall certainly become more honest and pious."

Lady —— replied, "Your doctrine, though frightful in one view, is so far COMFORTABLE, that it hath the advantage of being more easy and practicable, than flying to a hole in a mountain, or a hollow tree, counting beads, or suffering flagellation. But I apprehend the danger lies in our PRIDE, and our habit of lulling ourselves into a supine neglect of REPENTANCE and CONTRITION of heart !"

I answered, " I believe with you, MADAM, that these times do
not

not teem with PENITENTS ; nor doth it therefore follow that the sincere of heart need use any extravagant means to convince themselves, or others, that they are sorry for the foolishness of their days PAST, or for the sins, or infirmities, into which themselves or others have fallen : but they may be more watchful for the FUTURE. “ Virtue is bold, and goodness never FEARFUL ! ” Is it a new thing in the world, that PROSPERITY should intoxicate the mind ? — NEVER DESPAIR ! — AFFLICTION will as surely sober it again.

For my own part, with all my sins and imperfections on my

head, I have made up my mind on the importance of MODERATION in all pursuits, as the criterion of what is properly called a RIGHT MIND. Some are mad with PRIDE, and rave ; some with humility, the excess of which is melancholy. Some are insane with LOVE and TENDERNESS ; and some with HATRED and ENVY, or a composition of them all. Avarice turns the brains of hundreds : and, to come to our point, LEVITY and DISSIPATION destroys the mental faculties of THOUSANDS !

There is not a passion, nor a propensity in the human breast, if not restrained by MODERATION, and directed

rected to its proper object, but will prey on "POOR HUMAN NATURE!"

TEMPERANCE, or a calm and placid disposition, militates against the corruption of our nature, and verges to GOOD: and this, I apprehend, will ensure to you That tranquillity to which modern extravagancy is a stranger. MODERATION in the heart of a CHRISTIAN, grows into MEEKNESS, and we are well assured "MEEKNESS will give rest to the soul!"

"Be not righteous over-much; why shouldst thou destroy thyself?" This is a text of deep importance in regard to superstitious fears, and penances of flesh or spirit,

spirit, beyond the bounds which are marked by reason, and required by our divine RELIGION."

She replied, " All this I acknowledge to be good reasoning and sound divinity: but still I doubt if I shall have virtue enough to leave the world BY DEGREES. It seems more easy to leave it by one vigorous effort, than to THINK about it."

To this I answered, " You are right, if it were NECESSARY to leave it, and if it were of no moment if you should repent of leaving it. Let us be PATIENT, and submit to LIGHTER evils, lest HEAVIER befall us! You remember two
lines

lines in Pope, equally referring to
the PALACE and the HERMIT'S
CAVE:

“ Taught half by reason, half by mere
decay,

“ To welcome death, and calmly pass
away !”—

We cannot go beyond this mark.
This is happening every day, to
those who THINK most and LIVE
best; and from the moment that
by honest endeavours in the sight
of God, we so make up our
minds, that we can give DEATH a
WELCOME, or become indifferent
to his visit; hoping in a life to
come; we reach the summit of
earthly felicity, and the great end
of

of our Being! If there were no LIFE after this, how trifling an object would our temporary existence be!

To bring this home to your question, I still refer to the moderation and meekness which I recommend. CONTEMPLATION is amusement! Change your object and your mode of living; enjoy some days, or some hours every day, in retreat from the noise of pleasure, and the bustle of business.

The Sabbath comes but one day in seven: suppose you add another day or two, I do not mean of TOTAL seclusion, but avoiding

voiding large companies, or places devoted to dissipation. If you practise this kind of SELF-DENIAL, it will hardly fail of the end you have in view; it will give you such a superiority over the FASHION of the times, as will gratify the noble, generous, pious longings of your heart !

In regard to your NIECES, they will soon learn to be wise, by being moderate in their love of pleasure, and contempt of a life of DISSIPATION. They will fill up their time profitably, without shutting themselves up in a cloister. They may be envied, but " what is most comely cannot
envenom

envenom them that bear it." As they grow up and acquire wisdom, they will be in the less need of your attendance on them. They will be the more acceptable in the sight of GOD, and more amiable in the sight of MEN, whose virtues and fortunes may give them a title to them. And is it not more probable they will make happy alliances by such means, than if they were in the full habit of dissipation, living in as great poverty of mind, as a common idle beggar, suffering hunger and cold, and the inclemency of the sky, for a morsel of bread; when by a little exertion of strength of mind
and

and body, he might LABOUR, and LIVE IN COMFORT and INDEPENDENCY?

This I take to be the case with thousands who give themselves up to the TON, forgetting that sober reflexion, and religious duty, are as necessary to the RICH as the POOR; and, with some change of object, that LABOUR is not less essential to their well-being.

We find, even among some of the most dissipated MODEST women of this age, by the force of GENIUS and a little labour, great knowledge in MUSICK, NEEDLEWORK, and DESIGN is acquired. Such persons want only a stronger tincture of
RELIGION,

RELIGION, and the humility of the DOMESTICK character, to accomplish THEIR reformation. Those who are IGNORANT or INDOLENT in the great concern of ETERNITY, apply themselves to many things UNNEEDFUL. We must be employed in keeping the door of our hearts shut, not to let in any guest that may endanger our internal safety, or subject us to a surprize contrary to our principles: for the rest, I know that amusement in MODERATION is good." Here we ended.

Now, dear Lady —, I humbly presume you are anxious to know the event of this extraordinary

dinary conversation. Lady ——— at length agreed with me in sentiment, and left me without any suspicion, that in a fit of piety or disgust, in regard to the times, she would retire to the hermitage she has lately purchased in the Highlands, when she may live as rationally where she is. If you and your sister continue to behave in a manner so pleasing to her, which I am confident you will do, there is no danger of your being HID from the world. Take care not to thrust yourselves into the eyes of men too much.

Thus have I given your ladyship a faithful detail of a conversation

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sation replete with interesting matter, from which I hope you will draw good. Good is my object—good to you, and to my dear ——, your sister. I have not disguised any sentiment.

I have only to add, that I had Lady ——'s permission to tell you the substance of our conversation, and I receive a great pleasure in communicating it to you. If it serves, in any degree, to brighten your days, or give an unclouded form to the object in which you most delight, or that may most interest your heart and understanding, with respect to BOTH WORLDS, I shall be so far the happier man.

Remember

Remember that BOTH WORLDS
are inseparably connected; and
that it is not RETREATING, nor
merely STANDING OUR GROUND,
but maintaining it with GRACE and
DIGNITY, worthy a disciple of the
almighty Law-giver and Redeemer
of the world! ADIEU! I am, with
great truth and respect,

Dear Lady —,

Your sincere friend.

and servant,

May 15, 1771.

— —.

LETTER XIII.

DEAR LADY —.

THE last time I had the honour to write to you, I finished the detail of my conversation with your good aunt. You see OUR thoughts of the complexion of these times, and what they tend to. You perceive how deeply we interest ourselves in the common good, as well as our own; having as constant an eye to your welfare, and that of my little

little —, your dear sister. I rejoice to find by your last, that you think her in so fair a way of recovery.

In ruminating on the means of being happy, an object we always have at heart, the advice of SIR WALTER RALEIGH occurs strongly to my mind. "If," says he, "you can live free from WANT, care for no more, for the rest is but VANITY!" This I believe is very true: but with all due respect to the memory of this venerable sage, he should have defined what WANT is, according to our respective situations in life; and also how to

avoid falling into the snares of VANITY, for she invades us, even in POVERTY. You see how she fascinates the world, and with what despotic sway she rules, witness the DISSIPATION to which this age is so blindly devoted.

Do not be alarmed, dear Lady —, with any apprehensions that I shall recommend any austerity of discipline in your manner of living; or any mode not consistent with RATIONAL ideas of YOUTHFUL JOY. Those whose feet tread the verge of the grave, do not live without AMUSEMENT. Heaven has framed the mind for PLEASURE ! But whether we live many
or

or few years, as accountable Beings, our pursuits must be VIRTUOUS, or our days will pass regardless of the solemn hour, when we MUST yield up our breath! The sentence is past on all; and we all believe there is NO REPENTANCE in the grave!—Let us rejoice that TIME is granted us to CONSIDER what belongs to our happiness, and that the SOUL IS IMMORTAL!

Is it not apparent to every one, that our modern habits militate against one of the strongest precepts of christianity, “BE SOBER, BE VIGILANT?” And the reason given for this admoni-

tion is as strong as proofs of HOLY WRIT. We know not when the hour of our dissolution will come, therefore it is our business, our duty, our most important obligation, to live as if it might come TO-DAY.

You are convinced that those who plume themselves on being of the TON, or in other words, DEVOTEES to a certain mode of living, are dupes to SILLY passions or VICIOUS ones. In the eye of reason they never appear to greater disadvantage, than when they act most in character. The voice of reason being silenced by noise and flutter, and in one sense, MUCH

ADO

ADO MADE ABOUT NOTHING ; their thoughts are bewildered, and the great end of living is the object least at heart.

I am at the same time happy in seeing a young lady so distinguished as yourself, in spite of the temptations of so dissipated an age, of a SOBER and RELIGIOUS turn of mind. For HEAVEN's sake guard it as the apple of your eye : I say for HEAVEN's sake, for YOUR heaven indeed depends on it !

It is no mean task to contend with a crowd ; and in your rank and station an arduous enterprize to oppose the levity of a multitude, some of which make a decent,

cent, others a splendid figure, assuming the greater air of importance under the sanction derived from numbers.

How many, in the polished world, turn a deaf ear to the voice of REASON, if they do not steel their hearts to the charms of religion! I say this of many who are generous and candid, believing in the precepts of CHRISTIANITY. Some of THEM yield the supremacy to the sound of a monosyllable, which in the ordinary acceptation stands for any thing the speaker pleases, being puerile or absurd, or favouring extravagance and dissipation. Indeed the

TON is pitched too low for good sense, and by no means reaches the true notes of PIETY, or accords with the dignity of the GRACES!

There ARE hours in which the most distinguished votaries to FASHION, whether in the gay, the busy, or the turbulent world, are truly contemptible in their own eyes. Many practices, under the influence or guidance of custom, obscure the rays of virtue, darken the prospect of the happiness, which REASON affords, with regard to this world, and cloud the splendor of CHRISTIAN faith with respect to a life to come!

You are acquainted with some,
who

who we may with propriety call, POOR WELL-INTENTIONED BEINGS, who really imagine they MUST conform to the FASHION, in every thing not directly criminal, giving this reason for it, that it is the FASHION ! Not considering the pernicious tendency with regard to folly and dissipation, they look no further : and thus they often play the fool on the brink of perdition. Thus they march on in a dull or a jovial train ; and beating time to the sounds of levity, confound the rising generation by a FOOLISH EXAMPLE, and in effect destroy the harmony of life, with respect to SOBRIETY and RELIGION !

The

The TON is by no means calculated to inspire any exalted sentiment. HORSES of high breed, were they condemned to labour in a cart, would in a great degree lose the fire and agility which nature gave them. MAN hackneyed in a round of unmanly amusement, ceases to THINK, and consequently TO ACT, with that ANGELIC temper which is a PART of his natural frame and sublime constitution!

Doth the TON make people FRIENDLY? It maintains a GRIMACE, as a substitute, which is abhorrent to common sense: you wear out your SERVANTS, your HORSES,

HORSES, YOUR CHARIOT-WHEELS, YOUR WHIN-STONE and ABERDEEN pavements, pretending regard to those you wish to find no admittance to. Is not this making life a farce, or living a lie? Neither charity nor humanity requires any such fantastical intercourse!—You rob your lives of the TIME you should devote to reflexion and real duty.

Life without friends is like RICHES without HEALTH; but it is only by purity of affection, and simplicity of heart, we can gain an interest in another's GOOD MIND or affections; and unless we allow for human imperfections, even
this

[III]

this will grow languid. The FOOLISH are no more capable of FRIENDSHIP than the VICIOUS: genuine FRIENDSHIP is certainly founded in the understanding as well as the heart, requiring the improvement of both. MODERN FASHIONS seem to cherish neither, therefore modern fashions are not in friendship with happiness! There are but few who feel the loss of friendship, because but few ever gained it. But nothing is more grievous than the loss of That which we least feared would fail us; and preparation for such an event, carries with it a suspicion which destroys the effect of
the

the thing itself. The wisest counsel is moderation in expectation, and HOPE that our enjoyments will last. The safest friendship for a young woman is in the man she chuses for a husband; all others, male or female, are dangerous or precarious. The rest depends on VIRTUE. How ill the TON is calculated for the union of FRIENDSHIP and LOVE in the married state, EXPERIENCE gives but a melancholy proof.

To seek felicity in the friendship of heaven, the peace and comfort of your own mind, and the hopes of the rewards of virtue, letting the rest sit MODERATELY
light

light upon you, is the wisest advice I can give; and if you expect to be HAPPY, in any degree, it is NECESSARY to be RELIGIOUS. I will repeat, happy IN ANY DEGREE, or in other words, EASY; for when we are most eager in the chace of PLEASURE, it is well if we find it in the absence of PAIN. To mix and compound the pleasures and pains of life, with SKILL and CONTENTMENT, seems to be the great secret of human happiness.

With regard to the majority of our acquaintance, of the higher classes, when with consummate modesty they plead THE FASHION

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I

for

for any foolish or careless step ; do you not perceive they lull their REASON asleep, or exercise it as little as an infant at the breast ? Talk to them of the remote, or immediate consequences of foolish customs, though they see or feel them every day, the ALTARS OF FASHION are not the less crowded. Warn them how to avoid evil, by FAITH, PIETY, OR GOOD WORKS, the first is often deemed ENTHUSIASM ; the second, a VULGAR PRACTICE ; and the last, they leave to be considered AT LEISURE. This is the case of thousands ; I appeal to your own heart, if it be not TRUE ?

Every

Most things, with us, being conducted on principles of FASHION, in which is no CONSTANCY, I have sometimes wondered, that we do not in the round OCCASIONALLY live more according to REASON, and the FAITH we profess ! This should be learnt : And WHERE, and WHEN ? Our minds are most susceptible of impressions at SCHOOL ; but THERE often reigns a lukewarmness or indifference, which indicates, that the teacher unhappily never learnt half the duties of his office.

In seminaries for the infant unfullied charms of beauty, the MISTRESS can communicate only

the sentiments which she feels. Yet if justice is not done to the mind, in its PURE NATIVE state, religion will hardly ever gain an ascendancy: or if this is mixed and compounded with the follies of the world, abundance of WORLDLY FOLLIES will be blended with it.

Whether the evil originates in the school, or the private family, the conduct which stains our annals, may be traced up to the ERRORS and BLEMISHES OF EDUCATION.

I rejoice when I think of YOUR good fortune! Let the world go as it may, be not sorrowful as if you were without HOPE, but ground it in a constant immutable prepossession

possession of GOOD TO COME ; and
 if you are wise, make it PRESENT.
 "GLADNESS OF HEART doeth good
 like a medicine !" LEVITY and
 CARELESSNESS, whatever face they
 wear, make but a SAD figure, and
 in the issue, like sorrow, dry the
 bones. In this generation, so prone
 to pride, and so disinclined to main-
 tain the dignity of human nature,
 too much care cannot be taken of
 our youth ! God preserve you and
 my dear —— ! I am,

Dear Lady ——,

Your sure friend

and servant,

May 18, 1771.

—— —.

LETTER XIV.

DEAR LADY ——.

IF we mean to avert the evils which threaten us, EDUCATION must be our first concern. I finished my last with some allusions to this subject, the indulgence of which carried me the other day to visit your good old friend and school-mistress. I expected to gain such information from her, as would give you pleasure in the recital, though it might be less interesting

interesting to you, than my discourse with Lady ——.

We ARE deficient in education, in both kingdoms, and for both sexes, from high to low: I believe our national situation arises in a great measure from this cause. If you consider the authority your sex is vested with, over CHILDREN, in forming THEIR minds; and your influence on the hearts of us GROWN CHILDREN, you will easily discover how a passion for DISSIPATION wounds the essence of domestic peace, and eclipses the brightness of the happiness we might enjoy!

I told Mrs. —— that you often spoke of her in terms of the most

filial affection and gratitude, and always received the greatest pleasure when you heard of her health. At the mention of your NAME, some pearly drops stood in her eyes, and after a pause, she burst into a comment on the goodness of your heart, and the strength of your understanding; expressing her hopes that you had kept in the way she taught you. She is a woman of masculine sense, with an excellent heart, beyond any person of her occupation I ever knew. Her good opinion does you great honour!

Among other sensible remarks, she said, " My FIRST concern is to

to render myself AGREEABLE, and to inspire a WILLING OBEDIENCE, such as captivating the heart, and, rendering our MANNERS gentle, subdues the mind by the LAW OF KINDNESS. I shew the malignant properties of PERVERSENESS, and how contrary it is to female delicacy, and superior birth, as well as the dignity and hopes of a CHRISTIAN. I consider myself as a teacher in CHRIST."

She proceeded thus, " The most stupendous objects, rendered FAMILIAR, often cease to be admired: but those which make an impression on the senses are most easily remembered. The PHILOSOPHER and DIVINE may gaze

gaze with wonder on the sun, but common persons are little affected, except by the WARMTH, which gives a pleasing, or the HEAT, which creates an unpleasing sensation. I endeavour to possess the minds of my PUPILS with an awful sense of the majesty of the Almighty, displayed in his WORKS! For this purpose I sometimes take occasion to carry a few of them, so early into the fields, that they may tell their parents they have SEEN THE SUN RISE, which is more than many fine ladies can boast of, though SOME reverse the order of things, and SIT UP in an ASSEMBLY-ROOM till it is risen.

At the same time I remind them,

“ that

“ that as so much FOOD is necessary, and no more; so much SLEEP is intended to refresh and preserve us; and beyond this allowance, a desire of sleep grows into a DISEASE. We often contract BAD HABITS, and rest contented by calling them NATURAL.

“ This also affords an experiment how much more business can be done on such a day, than in the ordinary course; though my pupils constantly rise EARLY, and by this means enjoy the sounder sleep, and the better health.

On such occasions I talk to them in this manner.

“ The sun may be called the
EYE,

EYE, and, under its great MAKER, the SOUL of the EARTH, dispensing its light through millions of miles, and penetrating, in a stronger and more visible, or less perceptible manner, all objects around us. The EARTH makes her yearly circuit round the SUN, causing the seasons; while she turns round her own central point or axis; and, changing our position, gives us DAY and NIGHT.

“ As the sun unfolds his beams, you see the earth bring forth her increase. Without these we could not have been born, nor without their influence, live. Every part of nature has an amazing dependency

dency on each other, and when we think of them as we ought, the consideration ELEVATES the soul!"

In calm evenings I also take favourable occasions to comment on the MOON and STARS, and how LITTLE we mortals are, compared to those objects, seen from so vast a distance: At the same time I bid them consider "how VALUABLE we are in OUR INTELLECTUAL nature, that the Son of God should bleed for us on the cross!"

To exalt their minds in the contemplation of these objects, I recommend Mr. ADDISON's hymn, which they repeat; observing "that although these luminaries of the heavens

vens do not proclaim their divine original to the EAR of sense, they convince the mind that they were made by GOD, and are under his guidance and direction, who is so wonderful in his works, as the Father of all created Beings !

I address them on all proper occasions in these terms. “ Look
 “ round you, MY DEAR CHIL-
 “ DREN ! You have lived long
 “ enough to observe, how the sea-
 “ sons follow in harmonious order;
 “ and, notwithstanding storms,
 “ and to appearance intemperate
 “ rains, or droughts, or blasts,
 “ occasionally threaten to destroy
 “ us all with famine ;—yet still
 “ we

“ we experience the MERCIES of
 “ Heaven ! Now observe, and I
 “ beg you will attend to what I tell
 “ you. In our state of trial for
 “ ETERNAL happiness, the MORAL
 “ world also suffers its AGITA-
 “ TIONS, necessarily arising from
 “ there being more WEAK people
 “ on the earth than WISE ones ;
 “ but all working for GOOD, to
 “ the GOOD, who improve by
 “ every accident. You will be
 “ subject to feel the sad effects of
 “ the FOLLY OR INGRATITUDE, the
 “ DISOBEDIENCE OR INJUSTICE of
 “ others, in more forms than I
 “ am able to describe to you. Do
 “ not add to the sum of SIN, nor
 “ think

“ think a BAD EXAMPLE any justifi-
 “ cation of EVIL. On every trying
 “ occasion lift up your hearts to
 “ God, and pray, “ Thy will be
 “ done in earth, as it is heaven !”
 “ If it were so done, TRUTH and
 “ MERCY would kiss each other.
 “ RIGHTEOUSNESS would spread
 “ her balmy wings, and we should
 “ find relief in all our distresses,
 “ never becoming DISCONTENT-
 “ ED, much less SORROWFUL as
 “ men without HOPE. Nothing
 “ intrinsically good can be accom-
 “ plished without RELIGION !
 “ You cannot say to another,
 “ You SHALL be GOOD and VIR-
 “ TUOUS; but you may say to
 “ your

“ your own heart—“ I will en-
 “ deavour to be good—I will
 “ appeal to GOD in prayer, in the
 “ name of CHRIST, the mediator
 “ between GOD and man, and he
 “ will succour me under all afflic-
 “ tions ! The greatest distress may
 “ thus be turned to my advantage !
 “ —For in the final event, all
 “ things certainly happen for good,
 “ to the GOOD. AFFLICTION it-
 “ self will work for me, and pro-
 “ duce such comfort and peace
 “ to MY SOUL, as will make me
 “ a gainer. Thus I shall convert
 “ EVIL into GOOD ; and instead of
 “ abandoning myself to despair,
 “ with regard to either world, or
 Vol. II. K “ vainly

“ vainly vexing my spirit, as the
 “ foolish generally do, I may be
 “ ever JOYFUL, constantly fixing
 “ my MIND’S EYE on the bright
 “ prospect of eternal glory!”

Thus I teach them to speak to
 their own hearts; telling them
 how much I have their happiness
 nearest my own; and adding this
 interesting remark—“ You see
 “ how anxious I am for your wel-
 “ fare! Remember me when you
 “ leave SCHOOL, and when I am
 “ dead. I am your FRIEND, who by
 ‘ the care of Providence, and your
 “ parents love, lead you by the
 “ hand, and teach you to relish the
 “ great truths of CHRISTIANITY!”

“ We

“ We must all die !—but death
 “ and the grave are subdued by
 “ CHRIST ; and if we obey his
 “ laws, we cannot be held cap-
 “ tive by either.

“ An angel’s arm can’t save you from the
 grave ;

“ Legions of angels can’t confine you
 there !”

After this manner I endeavour
 to gain their affections. No ob-
 ject can be more interesting than
 children at school. When they
 discover a simplicity in their tem-
 per, and a pure love of TRUTH, I
 consider them as ANGELS in hu-
 man form. When I perceive a
 strong propensity to EVIL, I feel

as powerful an impulse, to exert the utmost tenderness and persuasion to win them to a sense of VIRTUE. This method I find generally succeeds better than an exertion of AUTHORITY. PRIDE, which is at the bottom of OBSTINACY, naturally opposes COM-PULSION.

If after repeated trials I can make no impression, which rarely happens, I recommend solitude and hard diet. But there are many weighty reasons, why the PARENT should use this discipline with a young lady, rather than the SCHOOL-MISTRESS, unless it be when a girl is under eight or nine
years

years of age. After this period, ADMONITION is warrantable; but SCHOOL-PUNISHMENT may be hurtful to female reputation.

The forming the minds of young persons, must ultimately depend on religion; and I tremble lest I should be deficient in my duty towards these poor children. Though some of them are the daughters of DUKES, I call them POOR, to remind them of THEIR wants, and that the great LORD of heaven and earth, declares himself more emphatically, the FATHER OF THE POOR!

I do not put the bible into their hands, to render it cheap

or irksome: I give them the ABRIDGEMENT, selecting a few verses from the OLD TESTAMENT, and a few chapters in the NEW, for their study. These being easy to comprehend, they learn to read with accuracy, and therefore understand FAMILIARLY: and thus entertaining a respect for the SACRED WRITINGS, I encourage them, as they advance in years, to examine further.

I never suffer the name of the MOST HIGH to be uttered in common discourse, nor upon any occasion without an awful pause, referring to the conduct of the JEWS, who in the divine attributes ascribed

ascribed to the great JEHOVAH; they mention this name only on certain solemn occasions; and we do not find the primitive CHRISTIANS were less attentive. But we are now fallen into so different a practice, reason and religion are confounded at the repetition of the word, GOD!—It is often uttered IRREVERENTLY, as if the majesty of heaven were but a NAME, and THE FEAR OF GOD a phantom of the brain!

I endeavour to mark out to them the path of glory, in the track which the Saviour of the world trod; reminding them that HE was a man of SORROWS and acquainted with GRIEF; and, spot-

less, as he was, in his own person and character, considered as a MAN, beneficence was his EMPLOYMENT : he not only WEPT over the iniquities of his country, but he DIED for the sins of the world !

In regard to the present life, I tell them, " A GOOD NAME is the IMMEDIATE JEWEL of the soul ; but as CHRISTIANS, we must keep our eyes fixed on another object also, which is the SOUL herself, and the IMMORTALITY promised by CHRIST the Saviour of the world !

" Remember, my daughters, that when PLEASURE waves her silken banners, and tunes her melodious

lodious harp, you MUST be CAU-
TIOUS, or she will ENSNARE you!
Think of the importance of guard-
ing your CONSCIENCE, the great
bulwark of the soul!

“ She that hath light within her own
clear breast,

“ May sit i’ th’ center, and enjoy bright
day ;

“ But she that hides a dark soul, and
foul thoughts,

“ Benighted walks under the mid-day sun,

“ Herself is her own dungeon !”

“ Corrupt desires lie deep in our
nature: whenever they invade the
heart, REASON and FAITH should be
ready to oppose them. Exercise
your zeal and RESOLUTION, and
implore the AID of HEAVEN!

“ These

“ These are the great out-lines and true distinctions which I would have you make.

“ The FIRST object is to cherish GOOD INTENTIONS towards GOD and man : keep your PASSIONS and AFFECTIONS calm, and in all loyal subjection to the sovereignty of your REASON. Your mind will not then be haunted by any evil bodings ; but, trusting in GOD, your HOPE will flourish with your FAITH, and CHARITY prepare your soul for heaven !

“ Keep from EVIL and FOOLISH communication ; and be assured there is much EVIL, as well as GOOD, in the world. It is not an occasional

occasional transitory thought of HUMILITY, but a constant remembrance, a perpetual recollection of the life of HIM who bids us learn MEEKNESS and HUMILITY from his sufferings. These are the true means of procuring rest to the soul, under the vicissitudes to which life is CONTINUALLY subject.

“ Remember what I say ! The wealthy must keep themselves mindful of the equality of mankind ; I mean with respect to the duties of HUMANITY, and the common care of HEAVEN, the lowest having a RIGHT to the NECESSARIES of life, so long as they are

INDUS-

INDUSTRIOUS; and consequently that it is the indispensable duty of the AFFLUENT, to see that the INDIGENT be set to work, at a very early age, according to their strength; and taught to READ, and know the rudiments of their RELIGION. All persons, particularly such as Providence hath been indulgent to, should consider, that

“ The self-same sun that shines upon the
court

“ Hides not his visage from the cottage,
but

“ Looks alike on all!”—

“ Those who have the most generous and GOD-LIKE dispositions, are always the most PLEASED, and
think

think themselves most happy, when others share with them in happiness, each in his proper rank and condition; and they also feel PAIN when others suffer it. Nothing can give a stronger proof of a NARROW soul, than a HARD HEART.

“ You learn that those are blessed who consider the POOR and NEEDY; not only because it is right and fit, and agreeable to OUR NATURE that we should consider them, but that on this foundation we build our hope, that the Almighty friend and father of ALL the children of men will deliver us in the day of AFFLICTION.

AFFLICTION. To be merciful is cherishing VIRTUOUS SELF-LOVE."

"Happy will you be, if you attend to my lessons with PLEASURE!—Learn to consider the follies of mankind with sorrow, and their vices with hatred. Do as few things as possible, merely, and for no better reason, than that other people do them. Consider what is RIGHT; not what those do who resign themselves to be ruled by the humour of the multitude, calling it the TON, and levelling the distinctions of WISDOM and FOLLY, VIRTUE and VICE!

"Cherish in your bosoms such considerations as these, still entertaining

certaining HUMBLE thoughts of yourselves, and checking your desires after the vanities, and pleasures which you see many are so apt to pursue beyond all measure.

“ Think of your RELIGION, not as the FAITH OF YOUR COUNTRY, which might have been something very different from what it is, but as the TRUE RELIGION ; and that you must shew your FAITH in it, by your WORKS.

“ Be kind and affectionate to each other, and to your fellow-creatures in general. If you act in obedience to the LAWS OF CHRIST, your HOPE, your FAITH, your PRAYERS, and the relief you afford

afford the miserable, will all combine, as it were in hymns of triumph, to comfort your souls !

It is NOT RICHES NOR PLEASURES which can secure you ! You may be miserable in the greatest affluence : You may be HAPPY even in poverty !”

Thus, Sir, I harangue my pupils, elevating their minds by gentle degrees, to a relish of the sublime truths of CHRISTIANITY, on which ALL depends !

I meant to comprehend the tale of my discourse with your judicious pious friend in ONE LETTER ; but I find it will be too long ; and that I may fairly gain the happiness

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ness of making an occasion of
writing to you again, to tell you
the sequel, and how much I am,

Dear Lady.—,

Your most assured friend,

June 8, 1771.

— — —

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LETTER XV.

DEAR LADY —.

THE good old gentlewoman proceeded in answering my questions, in the most polite manner, seeming to derive great satisfaction from the consciousness that she was doing her duty to her PUPILS. “ I tell them,” says she, “ the most unhappy circumstance any rational creature can be in, particularly during CHILDHOOD OR YOUTH, is to be rebellious and pugnacious.”

“ pugnacious to ADVICE; for being
 “ ignorant, as we necessarily must
 “ be, till we gain experience, it
 “ is hardly possible to walk up-
 “ rightly without instruction.”

“ You know, Sir, it is a trite,
 but not less true remark, that
 education to the human soul, is as
 sculpture to the block of marble;
 and most certain it is, that some
 who were born in the most abject
 state, have become the first of
 mankind, by the force of genius,
 joined to the accident of EDUCATI-
 ON; while the children of sovereigns
 have sunk into contempt. Why
 are people in this age so loose in
 principle? They have not been

taught to be otherwise. The boy reads how DAPHNE was changed into a LAUREL to avoid a RAPE, when he should have been studying the subject of DUTIES ; how the corruption of the human heart should be changed ; and that obedience to the laws of God and his country, is his greatest honour and felicity. It is my purpose to act up to this opinion, and to be inflexible in forming the minds and manners of my FEMALE scholars, on this plan, qualifying them for happiness in both worlds."

She continued, " In regard to the different characters discoverable in children, I find the little

MIMIC

MIMIC of WISDOM, one of the
 most DISPLEASING, and, if I may
 use the expression, the most UGLY
 temper. I tell them, " No-
 " thing is beautiful that is not
 " founded in truth. WISDOM is
 " but another name for VIRTUE,
 " CUNNING for VICE. Truth is
 " essential to wisdom; falsehood
 " is the peculiar attribute of cun-
 " ning, for in some shape or other
 " cunning persons always medi-
 " tate deceit: consequently we
 " may say, that as wisdom comes
 " from heaven, cunning is of
 " infernal origin. Nothing can
 " make us truly great, or GOOD,
 " OR HAPPY, without sincerity of
 L 3 " heart.

“ heart. No one who is not
 “ continually endeavouring to be
 “ upright, can walk acceptably
 “ before GOD. PRUDENCE enters
 “ into the composition of all vir-
 “ tues ; but cunning is a coun-
 “ terfeit, it is fraudulent, and pu-
 “ nishable by SCORN, as coiners
 “ of false money are with DEATH.
 “ So far from cunning being a
 “ proof of a RIGHT MIND, it is
 “ observable that INSANE persons,
 “ when they meditate the deepest
 “ mischief, exercise the most cun-
 “ ning. In a religious sense, to
 “ be deceitful, and a FOOL, means
 “ the same thing.”

Thus I endeavour to exorcise
 the

the evil spirit of DECEIT, whenever I find it; and, shewing my ability of discovering where it lurks, I make them ashamed of attempting to deceive me, and they become sensible that it is their interest to be MY FRIENDS, on principle.

“ On the other hand, you know, Sir, that characters composed of great tenderness, sensibility, and love of truth, require attention also; not only as such are most affected by reproof, but that persons of this turn of mind are exposed to danger, when they come into the world; and though they generally are the BEST FRIENDS, and, being armed with a principle, the

BEST CHRISTIANS, this propensity often betrays. Less flexible tempers are attended with greater FIRMNESS, but these are subject to become stubborn, and repugnant to the sweet smiles of genuine piety; and That humble deportment which forms the beauty of the CHRISTIAN character.

“ The study of the mode of bending the OZIER to the most advantage, is a part of my profession. The CHILD and the WOMAN have frequently great affinity. Though time ripens the judgment, it seldom changes the TEMPER. Much depends on those with whom young women are placed,

placed, immediately after they leave school; and not less on the temper, virtue, and agreeableness of the men into whose hands they fall, when they marry before they have acquired experience to guide themselves.

“ To instil a PRINCIPLE is certainly necessary; for what is this, but the love of TRUTH, and the fear of GOD? And is not YOUTH the proper time for this great work?—I consider my duty as very IMPORTANT!

“ It is no easy task to determine, when the OECONOMY of life is subverted, which of the sexes is most to blame. If EDUCATION ON
both

both sides is deficient, neither can be expected to act consistently. But if the Lord of nature has vested your sex with the greater power, you are most accountable for the use of it!

“ In order to discipline my pupils, I accustom them to speak in a SOFTER TONE than children are generally inclined to. If by this means they SPEAK the less, they THINK the more, and are so far the gainers. I am sure their passions are rendered the more tractable by it. Besides, a low voice, well tuned, is the most GRACEFUL, and while it delights the heart, is the best calculated to
check

check that kind of VIVACITY which is apt to degenerate into VULGARITY. Quickness and irascibility frequently mean the same things; as CHEARFULNESS, GENTLENESS, and POLITENESS are companions.

“ I also conceive that this method helps to range the IDEAS, and promote a better choice of words to CLOTHE them in. MANNER, in the œconomy of life, acts as a HANDMAID to the native or acquired TURN OF MIND, and imperceptibly glides into HABIT. Of this we have a strong proof in the behaviour of QUAKERS, who seem remarkable for PATIENCE and government of PASSION.

“ I do

" I do not allow of the use of CARDS in my house; it is too childish a diversion. GIRLS come to school to learn to be WOMEN of understanding, and not to be taught things useless to the END of living. As a pastime for schools, I decry it.

In the maturity of life, the CARD TABLE often prevents reading; despoils the mind of sentiment; eclipses the brightest parts; and however warrantable in some cases, to promote a species of amicable intercourse, where people are strangers to each other, or where SOMETHING is necessary to be done to keep a FAMILY IN GOOD-HUMOUR; high play, and the
excessive

excessive use of cards, now become the TON, militate triumphantly against true SOCIAL and RELIGIOUS duties. I believe no judicious school-master ever allows his BOYS to play at CARDS, or that they ever are the better for STEALING an indulgence in this practice. How are GIRLS to be the better for it? Such play, exercising their passions, is it productive of most EVIL or GOOD? A woman gamester is so far a disgrace to her sex, let her other virtues be what they may: And all women are GAMESTERS, who play during more hours, and for more money than they ought to play."

" I make

“ I make up for the want of cards, by pleasing, instructive reading, and MUSIC, the latter being of the moral, sentimental kind, calculated to delight with SENSE as well as HARMONY. Songs in honour of BACCHUS or MARS are not fit for girls; and amorous ditties tend to dishonour virtue. There can be no good reason for suffering That to be TAUGHT, which they should not LEARN: But there is the best reason for making music, what it was in the BEGINNING, the vehicle of devotion. Harmony is the entertainment of angels!”

Here I must do your old friend
the

the justice to take notice, that I was enraptured in hearing so many young female voices chanting the praises of God. The consideration of their innocence, rendered them an ANGELIC choir! This is an improvement since your school-days: were you now to exercise your hand and voice, so blest with skill and harmony, in concert with them, I am persuaded you would receive the highest delight imaginable!

Mrs. ——— proceeded, “ You hear these young ladies play and sing with propriety to the honour of their maker. They READ with the same exactness, and the same view

view to virtue. I make a point of their being well instructed in their MOTHER TONGUE: some learn FRENCH, because their parents will have it so, but many are better without it.

“ My masters for WRITING, ARITHMETIC, DRAWING, and GEOGRAPHY, are all able in their way; and from a habit of attention to their conduct, I know when they do their duty.

“ I have also a good DANCING-MASTER, and these young ladies are graceful in their carriage, and dance minuets incomparably well. I esteem COUNTRY DANCES as fit only for PEASANTS, and the modern

dern FRENCH dances, fit for the FRENCH, or for any body who pretends only to a small share of delicacy. I know that what I am saying condemns ME, or the AGE we live in; I submit the decision to the EVENTS of these times! If my young ladies WILL learn such dances, it cannot be in my school. I will have no share in this dangerous, absurd, unnecessary trial, whether their native modesty shall be tainted or not.

“ I have an ASSISTANT, a polite sensible woman, ingenious with her needle, and understanding in many branches. I pay her well, and we both act on PRIN-

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M

CIPLE;

CIPLE ; whether we become RICH or not, is not the question.

“ I put such books only into the hands of my pupils as I think they will profit by. Judicious abridgments of interesting history : The beauties of the Spectators, Tatlers, and Guardians *, and such parts of the Sacred Writings as they can comprehend.

“ Contrary to modern custom, I recommend some of the compositions of our divines ; I mean SERMONS, replete with good sense, as well as piety, and calculated to ENRICH the mind with treasures of knowledge for this

* 2 Vols. 12mo.

life,

life, as a prelude to ETERNITY !

I allow of no novels, nor the AMBIGUOUS stuff contained in NEWSPAPERS. When great NATIONAL events are authenticated, I inform them, guarding them against dangerous impressions from DEFAMATION, party madness, POLITICAL LIES, and infernal misrepresentations : and not to expect a PURITY in POLITICAL matters, hardly to be found any where.

“ While they learn the several RELATIVE DUTIES of life, and how FAMILIES ought to be governed ; I remind them that a portion of the gifts they receive from the bounty of Providence, must be

laid out to advantage, which is best done in the care of the poor, and those whom the events of life have rendered wretched, of whom I charge them, if they mean to seek the blessings of heaven, never to lose sight.

“ I teach them to avoid, with equal care, LEVITY and FALSE RESERVE; and that CHEARFULNESS is more valuable than MIRTH. Thus while they converse with freedom on subjects they understand, they contract no habit of AFFECTATION, but, supporting the female character with dignity and amiable simplicity, advance the quicker in useful knowledge. For this purpose

pose I point out to them the folly of the TIMES, and that as surely as they adopt the TON, whatever their FINE friends may pretend, the GRACES will be no longer connected with them; nor will those nice sensibilities which render us the objects of the mercies of God, and the delight of the human race, dwell in their hearts.

“ Thus they go into the world with some suspicions, that EVERY THING they will find there is not quite as it should be; and by this means they are the less subject to take the impression of the folly, or become dupes to the dissipation, with which this period

of our history is so horribly stained.

“ I prove that whether they live in wealth or indigence, the same God governs the earth, and that a sober COLLECTED mind, is essential to virtue and religion, and the more pleasing every MODE of living, clashing with SOBRIETY and GOOD manners, the more dangerous it is.

“ I talk to them as occasions offer, with discretion, not reserve, treating them as if they were WOMEN grown. It is the language we hold, and the example we shew, that forms the heroine or the faint, the woman

man of understanding or the affected silly creature, and brings forward the young. All our youth are in one sense FORWARD, but not all abounding in sense and wisdom. When the mind is in its most DOBILE state, it may be then most enlarged, and true principles adopted.

“ I tell them, “ It is sometimes a little difficult to draw
 “ the line, where DISSIPATION begins ; but if you PREFER amusement to duty, either to GOD or
 “ MAN, and disrelish sobriety and
 “ a COLLECTED habit of mind,
 “ you may be sure the disease of
 “ DISSIPATION has seized your
 M 4 “ hearts.

“ hearts. COMMON SENSE distin-
 “ guishes where the line should be
 “ drawn. But, MY DEAR CHIL-
 “ DREN, be cautious of your steps,
 “ for I am sorry to be obliged to
 “ inform you, nothing is so com-
 “ mon as for FASHION and COM-
 “ MON SENSE to be at war with
 “ each other.”

“ I frequently take occasion to
 rivet the opinion, that running in
 debt is a very impolitic and dis-
 honourable practice, saying, “ Peo-
 “ ple of the largest fortunes are
 “ often guilty of this abomina-
 “ ble TRICK, the folly of which
 “ is most apparent, as they pay
 “ an enormous price, or have the
 “ worse

“ worse commodity; and when
 “ they CANNOT, or WILL not pay
 “ their debts, these, according to
 “ their magnitude, are the fore-
 “ runners of ruin to both DEBTOR
 “ and CREDITOR. There is also
 “ another circumstance attending
 “ it, not less interesting:—When
 “ people of sentiment are in debt,
 “ their minds are in distress till
 “ they pay: the reason is plain:
 “ they are conscious of FOLLY,
 “ and that they injure others by
 “ not paying.”

“ My young pupils, as you
 may imagine, Sir, can with diffi-
 culty comprehend how any thing
 that is the FASHION can be WRONG;
 bu

but I assure them, from almost daily experience, that all customs and manners, not founded in reason and religion, are the law of fools ; and I point out to them, from LIVING EXAMPLES, how fatal the consequences are.

“ I keep their DRESS as modest and simple as their parents allow me to do, in order to prevent PRIDE and ENVY from entering my doors :—And to shew my contempt of the vanity of COSTLY attire, I talk to this effect : “ Count the
 “ expence, and you will discover
 “ how much more CHARITABLE
 “ she may be, who spends no
 “ more than is necessary and pro-
 “ per

" per to her condition, than she
 " who crouds her wardrobe with
 " the furniture of a MANTUA-MA-
 " KER'S and a MILLINER'S SHOP,
 " and while she fills her heart
 " with vanity, leaves no room for
 " the most useful knowledge : and,
 " seeing what unnumbered misfe-
 " ries there are in the world,
 " which call aloud for succour,
 " she who spends all the money
 " she can procure, or too great a
 " portion of it, in the decoration
 " of her person, offers more ho-
 " mage to her own charms, than
 " to the GOD that made her. Be
 " assured that moderation in ex-
 " pence, with regard to DRESS,
 " has

“ has a great affinity with CHA-
 “ RITY and CHRISTIAN humility,
 “ which are the glories of human
 “ nature ! She who is fond of ad-
 “ miration, is generally fond of
 “ dress, and therefore exposed to
 “ danger, with respect to her body
 “ and mind.

“ It requires understanding to
 “ distinguish the REDUNDANT
 “ from the GRACEFUL, SIMPLE
 “ and ELEGANT, avoiding all
 “ FLAUNTING OR GAUDY appa-
 “ rel. Great labour, much art,
 “ and much time are employed,
 “ in these days, in decorating the
 “ outside of a WOMAN’S HEAD,
 “ and it is one of the chief rea-
 “ sons

" sons why so many female heads
 " are ill furnished. She who is
 " best able to dress her own head,
 " let her condition be what it may,
 " and spends the least time about
 " it, yet appears DECENT and
 " ELEGANT, promises fairest to
 " be a woman of superior under-
 " standing, the best SUBJECT, the
 " best CHRISTIAN, and the most
 " charming COMPANION, whether
 " as a daughter, a friend, or a wife.
 " The reason is self-evident: her
 " thoughts soar higher than her
 " HEAD-DRESS: she knows that
 " any poor silly creature, whose
 " soul is bent on OUTWARD deco-
 " ration, may perchance USE, or
 " even INVENT a more lavish or-
 " nament

“ nament than she can. Women
 “ seem to sink in character, under
 “ the cumbersome, inconvenient,
 “ uncleanly part of their head-
 “ dress.

“ While I give you my thoughts
 “ of the blemishes and faults of
 “ others, I beg you will remem-
 “ ber, that not only JUSTICE and
 “ MERCY, but also COMPASSION,
 “ are essential properties of our
 “ religion, and in all cases must
 “ be exercised. You may com-
 “ passionate what you CANNOT
 “ correct, and so far draw good
 “ to yourselves.”

“ Thus I discourse, pointing
 out the affinity between PROPER
 dress and GOOD manners; as true

POLITICS

POLITICS and TRUE RELIGION are in close alliance: And that we may judge of the state of a woman's mind, by her dress; as we do of the weather, by the BAROMETER.

“ Perhaps, Sir ——, you will agree with me, when I say, I consider my countrywomen as more cleanly in person, and more chaste in mind, than any other in the world; at the same time I think them as great devotees to FASHION, as the most versatile beings, the FRENCH were ever represented, or as you can conceive to exist; and I will be bold to add, that some fashions are no proofs of MODESTY.

Not

Not many years since, nothing would content us, but we must shew our BOSOMS naked, and even our shoulders; which disguised the person by the ambiguity, whether we meant to go naked or not. This was too gross to be long tolerated ! Then we shewed the lower part of our persons, by a public exhibition of half the LEG. This was at length discovered not to be QUITE MODEST, especially as it had been the invariable practice of professed harlots to do the very same thing. Now we have taken a graver and more superb turn; we even cover our feet, and we add a LONG TRAIN, like PRINCESSES, who
have

have TRAIN-BEARERS. In a short time, I suppose, men will be again amused with the BOSOM or the LEG. May we not say, with a little change of words from the POET,

“ Were ye, YE FAIR, but cautious HOW
YE CHANGE,

“ Did you but know how SILLY FANCIES
RANGE,

“ So many of your sex would not be vain,
“ Nor of YOURSELVES, nor PERJUR'D
MEN complain !”

“ I must appeal to you, Sir
——, if it is in the human heart
for many a man to avoid SAYING
OR THINKING, “ YESTERDAY I
“ took my wife, (my sister or my
VOL. II. N “ daughter)

" daughter) for one of the most
 " pure and accomplished creatures
 " on the earth. To-day her ap-
 " parel bespeaks a change in her
 " mind which shocks me. Is her
 " heart perverted? Are her eyes
 " turned from heaven?—No: I
 " have no reason to suspect any
 " other evil, than that she is a
 " SILLY woman, conforming to
 " any thing that other silly wo-
 " men do, and calling it the FA-
 " SHION."

" I will go farther: What secu-
 rity can there be for CONJUGAL
 LOVE, when FANCY is allowed to
 roam, and create such a versatility
 in the outward form? If accord-
 ing

ing to the wise man, speaking of
 a COXCOMB, " By his gait you
 " shall know him ;" Will it not
 be said of a woman, By her DRESS
 you shall know her? And how
 often does it happen in MARRIAGE,
 that the parties know too much of
 each other's expence and folly?
 And is not this the cause why so
 many remain in a state of celibacy?

" I tell my PUPILS, " It is not
 " a set of features, nor the TINC-
 " TURE of the skin, more than
 " the COLOUR of the gown, which
 " can subdue the heart, that is
 " worth winning; and there must
 " be something more to KEEP it
 " when it is won. Though these

“ often strike the fancies of men,
 “ it is KNOWLEDGE, GRACEFUL
 “ OHEARFULNESS, AMIABLE SIM-
 “ PPLICITY, and those pious AN-
 “ GELICAL smiles, which flow
 “ from purity of thought, and
 “ sincerity of affection in the con-
 “ jugal state, which render it
 “ HAPPY. These must secure the
 “ man of SENSE; and a FOOL can
 “ never please a woman of under-
 “ standing.”

To this I add, “ Cultivate GOOD-
 “ NATURE and GOOD - HUMOUR ;
 “ she who is not careful to sup-
 “ press the untoward sentiments,
 “ which even a HEAD-ACH or a
 “ lowering sky sometimes create
 “ in

“ in the human breast, must ex-
 “ pect her portion of MISERY. Ill-
 “ humour is one of the most con-
 “ tagious distempers which affects
 “ the soul. The cause will pro-
 “ duce its effect: and self-flattery,
 “ or the accusation of OTHERS,
 “ serves only to aggravate the
 “ evil.

“ Tell your griefs, if you are
 “ not ashamed of them: and if
 “ you are, it were sometimes the
 “ safer side, that concealment may
 “ not rankle at your heart to dis-
 “ temper your blood—or poison
 “ your mind, when the balm of AD-
 “ VICE might heal it. But if you
 “ are watchful of your affections,

“ and banish all foolish fancies,
 “ you will rejoice with serenity,
 “ or mourn with dignity, in the
 “ humble, moderate spirit of a
 “ CHRISTIAN.”

To this detail of her good advice and rules of conduct, I replied, “ MADAM, I think the parents of your pupils are much in your debt for your pious care and judicious attention: but give me leave to observe, that your OECONOMY is so much superior to the TON, you hazard the being thought VISIONARY or FANATICAL.”

She smiled, and answered, “ Your remark, Sir, is friendly and judicious.

cious. It is more than possible there may be some people WEAK enough, and some WICKED enough to misconstrue or misrepresent my principles and conduct. But I am persuaded, Sir —, you would not recommend any relaxation of That discipline, which EXPERIENCE proves to be SALUTARY, and I will venture to tell you, GRATEFUL to my pupils. The method I take gives them understanding to discern, that I have no passion nor interest foreign to theirs; but rather, as I give proof, that I love them as MY OWN CHILDREN, I would lead them to the happiness of both worlds, by the most PLEA-

SANT, being at the same time the SAFEST road. Do you see here any mournful countenance?— I never talk of perdition for smelling at a ROSE: and though an excess of laughter is no proof of a strong understanding, I do not therefore esteem it CRIMINAL. I expect no perfection beyond what REASON and EXPERIENCE warrant, in consequence of SOBER GOOD RULES OF LIFE: and those rules observed on CHRISTIAN principles, I apprehend the heart will exult with the higher JOY, in the prospect of the HAPPINESS of THIS WORLD, and of that which is to come.

The more in EARNEST we are,
the

the more will joy reign in our bosoms. As I receive PAY for teaching these young ladies how to act like CHRISTIANS, as well as to qualify them to behave like good subjects, in their respective ranks, and promote the happiness of their country, I am determined to act IN EARNEST, because I AM so paid: and I WILL persevere, because I know that I am accountable to GOD, the PARENTS of these CHILDREN, and the children themselves."

I heard her with the closest attention, and the highest satisfaction; for indeed every feature of these young ladies seemed to wear
the

the most perfect GLADNESS of heart, and contradicted the imputation I supposed her subject to, from the caprice and impiety of the times.

Though I am not in general an advocate for SCHOOL-education for young ladies of distinction, yet if all SCHOOL-MISTRESSES were to act their part with the same zeal and understanding as Mrs. — gives such proof of, I am persuaded thousands of women would stand a much fairer chance of succeeding, as candidates for TEMPORAL and IMMORTAL GLORY, than they do in the hands of most MODERN FASHIONABLE PARENTS.

Our conversation did not end here, but I must end my letter, or it will be too long. You shall have the sequel in my next; it is worthy of your attention. FAREWELL. I am,

Dear Lady —,

Your true friend,

and servant,

June 11, 1771.

LETTER

LETTER XVI.

DEAR LADY —.

YOUR good and amiable friend continued, " One of the GREEK poets, I am told, compares EDUCATION to a sickle and a hand, as it cuts down the VICE, and plants VIRTUE. We must plant the fear of God, before we can cut down DISSIPATION, PRIDE, VOLUPTUOUSNESS, and the pernicious suckers that surround them. AS CHRISTIANS, we must learn to
glory

glory in the name of CHRIST, remembering him in the way he hath commanded. What think you, Sir, of the NEGLECT of the SUPPER OF OUR LORD?—Is it not one of the principal causes of the many calamities we SEE and FEEL? If vanity, noise, and festivity, generally take the lead, how can our MODEST HUMBLE RELIGION find countenance?”

Here I could not avoid calling to mind the sentiments of Lady —, your good aunt; and how the thoughts of people of understanding and piety chime together on the same subject.

Mrs. — proceeded, “I would
gladly

gladly obtain leave, and I intend to ask the favour of the minister of my parish, for every young lady in my school, being turned of THIRTEEN years of age, and having learnt the church catechism with attention, and giving proof that she COMPREHENDS the sacrament of our Lord's supper, as a commemorative sacrifice, to remain in church FOR ONCE during the celebration, that seeing the simplicity of this duty, she may think of it familiarly, and desire to be admitted to the honour of partaking of this heavenly banquet. When they complete FIFTEEN YEARS, every one should be invited

invited to renew her baptismal vow at the altar. And if she has COMMON SENSE, and is in charity with mankind, which is easily supposed, what should hinder it? This is the way not only to keep young persons in such CHARITY, but to nip all evil propensities in their bud, and prepare them early to be good subjects on earth, and fit them for heaven.

“ Indeed, Sir —, much is wanted to give the YOUNG and the AGED, the gentle and simple, right impressions of their RELIGION. How are we to AMEND unless we REPENT? And how, being CHRISTIANS, can we repent, unless we obey

obey the commands of CHRIST in REMEMBERING of him?

“ Were we to drop our religion, and adopt the principles of GOOD HEATHENS, the DISSIPATION of the higher classes, and the profligacy of the lower, would clash with those principles. The worshippers of false Gods, might now call us UNPRINCIPLED. I make no comparisons: other nations may be as bad, or worse: but are WE to expect a MIRACLE will be wrought for our amendment; or wait to be scourged for our offences? We may lull ourselves into a contempt of ADMONITION, glorying in our strength as a nation,

tion,

tion; but we cannot do it with
IMPUNITY."

Being so agreeably entertained by her logical manner of talking, I could with great pleasure have heard her sentiments on REFORMATION in general; but my object was the OECONOMY of her own little principality, and innocent subjects: I therefore begged to be informed how she kept the attention of such young persons awake, during the time the divine service was performed.

She replied, I do the best I can for that purpose. I tell them,
" Do your UTMOST, on this solemn occasion, to forget that
VOL. II. O " there

“ there is any thing in the world
 “ but God and your own souls.
 “ I had rather see a MAHOMETAN
 “ in his MOSQUE, prostrate him-
 “ self in silence before God, than
 “ hear prayers uttered in the name
 “ of the true prophet, CHRIST,
 “ the Saviour of the world, with-
 “ out attention. When you speak
 “ to ME, a poor mortal as I am,
 “ you THINK that you are speak-
 “ ing to me, and from respect for
 “ me, you know what you say.
 “ Would you address the Lord
 “ of heaven and earth, and not
 “ attend to what you are about?
 “ Look up to heaven, or in your
 “ book, considering the meaning
 “ of

“ of the words you utter, and be
 “ blind to all other objects. You
 “ know that the Almighty com-
 “ passes all nature as with a belt,
 “ beholding all the ACTIONS, and
 “ knowing all the THOUGHTS of
 “ the children of men ! Keep your
 “ minds fixed, and the rays of
 “ his mercy will enlighten your
 “ hearts. Consider that you are
 “ preparing for the hour when the
 “ breath of your nostrils will va-
 “ nish, and all your thoughts will
 “ cease !—You will be then num-
 “ bered with the inhabitants of
 “ the grave ! But the soul is IM-
 “ MORTAL ; CHRIST hath assured
 “ us that it is so. What then is

" THIS WORLD but a scene for the
 " trial of virtue, and a prepara-
 " tive for that IMMORTAL state?
 " Can we live too watchful of
 " our ways? We must pray con-
 " tinually in all our TROUBLES
 " and our JOYS, doing our duty,
 " and putting our whole trust and
 " confidence in the divine mercy.
 " You know that the condition
 " of that mercy is OBEDIENCE,
 " and that confidence in God,
 " without obedience, is a FOOL'S
 " PARADISE. It is hope ill found-
 " ed."

" I then harangue them on
 the great importance of PRAYER,
 and I use a prayer for ATTENTION
 to

to this duty. I tell them, "PRAYER
 " is as natural to the mind of man,
 " in regard to his SPIRITUAL
 " wants, as meat and drink to
 " his hunger and thirst; and as
 " consonant to his affections, as
 " the hatred of VICE and the love
 " of VIRTUE. What does REA-
 " son dictate when we are con-
 " scious of offence? If we believe
 " in a GOD, do we not implore
 " his FORGIVENESS; and HOW are
 " we to do this without the help
 " of PRAYER? But prayer must be
 " fervent and sincere, or it will turn
 " askant from heaven!

" GOD is in heaven, and you
 " upon earth, therefore stand in

" awe, and offer up your HEARTS
 " as a LIVING SACRIFICE ! Forget
 " not that the circumstance, most
 " joyful to all human beings, is
 " that they live under the eye
 " and protection of one common
 " father, in whose sacred house
 " you worship. He is compa-
 " sionate, full of kindness, and
 " unwilling that any of us should
 " perish; but as a JUST GOD,
 " powerful to punish, he WILL be
 " OBEYED. HE demands the tri-
 " bute of your hearts, and you
 " must pay it. You come to his
 " holy temple with that design.
 " Parade and noise, dress, flutter,
 " and amusement, have a tenden-
 " cy

“ cy to make us forget our
 “ PRAYERS. Beware, MY DEAR
 “ CHILDREN ! Those who are im-
 “ moderately fond of such things,
 “ are tempted to stray much in
 “ thought. If YOUR FIRST OB-
 “ JECT were not intercourse with
 “ God in prayer, and the hope of
 “ the joys he has promised to those
 “ who love and obey him, you
 “ would not be in the right way ;
 “ and if you were not in the right
 “ way now, you would probably
 “ be in a wrong one the remainder
 “ of your lives. You see of what
 “ vast consequence it is to let my
 “ words take root in your good
 “ and tender hearts, while they
 O 4 “ are

“ are good and tender. And be
 “ assured of this : if you are col-
 “ lected and attentive to the great
 “ duty of prayer, and find it pleas-
 “ ing, it will be one of the most
 “ certain proofs to your own
 “ minds, that you are in a happy
 “ state, let the world go as it
 “ may !”

“ That they may APPLY this doc-
 trine to LIFE and MANNERS, and
 improve their REASON and FAITH,
 I give them this salutary advice.
 “ Take care, my dear daughters,
 “ on every occasion, that you
 “ keep TRUTH and JUSTICE before
 “ your eyes ! Startle at FALSEHOOD
 “ as you would at seeing one who
 “ came

“ came to murder you. Learn
 “ to be silent where speech is
 “ dangerous or unsafe; on such
 “ occasions, act as if you were
 “ DUMB and deaf. Thus you will
 “ not be constrained to speak a
 “ FALSEHOOD, nor discover a
 “ TRUTH, if perchance, for GOOD
 “ and weighty reasons, it ought to
 “ be concealed: and this is the
 “ easiest method to avoid falsehood.
 “ As you worship the GOD OF
 “ TRUTH, TRUTH will return into
 “ your bosoms, as the object
 “ dearest to your hearts! Love
 “ TRUTH, for God is LOVE and
 “ TRUTH!”

I was much pleased with her dis-
 course,

course, and wishing to know more, I enquired further.

“ Perhaps, Sir,” said she, “ You will not see any impropriety in my BEGINNING my devotion with a declaration of the CHRISTIAN creed, as the FOUNDATION of our worship ; I mean on occasions when the weather is so rude as to keep my pupils at home on the Sabbath-day, which rarely happens. In general I use short prayers, and one of them constantly is for a HAPPY DEATH.

“ We assemble before breakfast for SIX or SEVEN minutes ; and before supper for FOUR or FIVE. I require my prayers to be
so

so awfully uttered that the heart shall hardly fail of accompanying the words, preferring one minute's DEVOTION, to any length of time merely SAYING OF PRAYERS.

“ As to the GOOD old custom of FAMILY PRAYER, in these days, it is practised, I fear, in few places except SCHOOLS; and what we generally find there, is childishly performed, or our pupils would not so easily give it up when themselves become mistresses of families.

“ Many are so lost to a sense of religion, they not only neglect FAMILY-PRAYER, but really think it EXTRANEOUS. Not expecting it will

will be the good fortune of my pupils to be in families where this custom is observed, I am the more solicitous that they strictly attend to their CHAMBER DEVOTION, which I trust they never will neglect.

“ For this purpose the words and sentiments I teach are MANLY, such as elevate the mind, and may serve them, at that advanced period, when few modern CHRISTIANS learn new forms ; and fewer still are capable of digesting expressions, properly suited to their condition, without the help of some pious composition.

“ I proceed a step further : to secure the more effectually the

HABIT

HABIT OF DEVOTION, my GRACE at meals is a short prayer. GRACE means prayer, or I know not what it means. To use such a paucity of words, and such a poverty of expression, as renders it next to impossible to COLLECT our thoughts, in any manner fit to be offered at the throne of God, when we implore a BLESSING ; implies an ABSURDITY in saying any grace. But I observe that those are generally the most careless liver, who sit down to table without a single word relating to the great GIVER and supporter of life.

“ Contrary to common practice, I require of my pupils to
say

SAY GRACE at BREAKFAST: they do this in SCOTLAND. If we think it a duty to offer an EJACULATORY PRAYER at one meal, why not at another?"

I asked her what WORDS she used on such occasions?

She answered with that good sense and piety which marks her character, but not without a short pause, according to her usual practice, when she repeats the name of the MOST HIGH:

O Lord God Almighty, beneficent father of angels and men, supply, we beseech thee, the necessities of all our fellow-creatures, and inspire our hearts with gratitude for all thy mercies

mercies to us, for the sake of Jesus Christ our Redeemer !

She proceeded, “ You will please to observe that this GRACE-PRAYER, well uttered, requires near HALF A MINUTE; and you, to whom pious sentiments are not irksome, will judge of it. If you should be told that I use a grace half an hour long, you may rectify the mistake. You, Sir ——, who are acquainted with the history of your country, know that our tempers lead us into EXTREMES. We are apt to be violently pious, or violently IMPIOUS. In the last century HYPOCRISY and FANATICISM brought us to the verge of a total

loss of our pure RELIGION and liberty. Our present danger is from consummate presumption and NEGLIGENCE, supported by PUERILE DISSIPATION and UNMANLY VOLUPTUOUSNESS.

“ CHRISTIANITY has in all ages required more than a LUKEWARM attention to keep its professors in the true path of duty to GOD and their COUNTRY. Our modern lukewarmness, our refined ignorance, our irreligious stupidity, seem to be pregnant with destruction to us in both worlds ! But let us hope for amendment.

The word of God and prayer I consider as inseparably united, because

because his commandments require that we WORSHIP him with the HEART, the TONGUE, and by our ACTIONS.

“ The parts of the Scriptures which I recommend to my pupils, they read repeatedly, till I am morally certain they understand and RELISH the matter; and learn a principle and rule of life.

“ To make the impression the deeper, I introduce our most elegant and judicious divines, many of whose sermons are the finest compositions, next to the Scriptures.

“ If any young lady has a better ear, or a quicker comprehension than another, I set her up

as a pattern; taking care that those who are of a very tender frame, shall not read much aloud, nor sing, as some of the vivacious are inclined to do, though their tender strings of life are easily cut.

“ We all know that FAMILIAR discourse constitutes a considerable part of the most pleasing, and the most RATIONAL entertainment of LIFE. GIRLS, beginning to form opinions, are sometimes heard to say, “ LORD, I can’t bear this, or that,” in allusion to persons or things. I never allow of such invocations of the DEITY. I tell them, “ I am sorry to hear you “ take the LORD’s name in vain!
 “ You

" You know not what you say :
 " and let me tell you, there is a
 " greater mixture of FALSE DELICA-
 " cy, if not SEVERITY, in your
 " manner of censuring, than of true
 " sentiment. You are not aware
 " that you censure YOURSELF. The
 " truth is, you CAN bear, and
 " surely it is right and fit that
 " you, who are a CHRISTIAN,
 " should bear. Upon the CHRIS-
 " TIAN plan, severe ADVERSITY
 " must sometimes be borne ! But,
 " MY DEAR CHILD, your saying, " I
 " CAN'T BEAR," and adding LORD
 " to it, denotes IMPATIENCE. If
 " you want PATIENCE, the infir-
 " mity is yours, whatever the

P 2

" party

“ party complained of may be ;
 “ but you apply the expression to
 “ a trifling occurrence, yet hope
 “ that neither GOD nor MAN will
 “ be inexorable to resent your
 “ own INFIRMITIES, which per-
 “ haps are much greater ; will
 “ you not learn to bear those of
 “ others ? You will soon find that
 “ the world abounds in pride and
 “ folly, often to the degree of
 “ wickedness: but do not accustom
 “ yourself to say, I CAN’T BEAR :
 “ familiarize yourself to bearing,
 “ and shew love for your own
 “ soul ! PATIENCE shines brighter
 “ in its sphere than any other
 “ virtue. The dignity it derives
 “ from

“ from the practice of the GREAT
 “ FOUNDER of our religion, exalts
 “ it to heaven ! We always speak
 “ of CHRISTIAN PATIENCE as hav-
 “ ing the pre-eminence of all that
 “ HEATHENS could ever boast of.
 “ For the Saviour of mankind,
 “ wept even for his murderers,
 “ and submitted to the decrees of
 “ heaven in a manner too won-
 “ derful to relate !

“ Recollect what I have often
 “ told you, that fallies of anger,
 “ and foolishness of mind, are
 “ as common in the MORAL, as
 “ storms, and immoderate rains, in
 “ the NATURAL world. If, when
 “ you are tried—and trial is the

“ condition of life—you cannot

“ BEAR, how are you to come out

“ PURE ?

“ But you will please to ob-

“ serve, that common civility of-

“ ten requires of us to BEAR folly

“ or weakness in our companions.

“ Cherish in your bosom a love

“ for all your fellow-creatures ;

“ HUMANITY thus exalted, is one

“ of the choicest gifts of heaven :

“ it is the milk of human kind-

“ ness : it is a ray of glory which

“ diffuses a calmness over the

“ whole frame, administering to

“ our chief happiness.

“ Be assured, there is no such

“ Being as a TRUE CHRISTIAN,

“ who

“ who cannot BEAR and FOR-
 “ BEAR!

“ Remember also, that to DIS-
 “ TINGUISH good from evil, is
 “ not applying the RULE. I know
 “ some people with good judg-
 “ ments, and good hearts, yet so
 “ reluctant to apply to any thing,
 “ except the pursuit of AMUSE-
 “ MENT, they do not know what
 “ to do with any good quality
 “ they possess; some being in the
 “ high road to poverty, if not
 “ contempt. Consult how to be
 “ serviceable to others, and you
 “ will become so to yourself. To
 “ serve mankind is the most sub-
 “ stantial pleasure of life!”

“ In order to cultivate the
 seeds of humility and true religion
 in the infant mind, I tell them,
 “ Be cautious that no accidental
 “ superiority may wound your
 “ better part, the soul. Birth,
 “ title, and riches, are gifts of
 “ Providence, subject to be taken
 “ from us by a thousand accidents,
 “ and may be WELL or ILL em-
 “ ployed : but the endowments of
 “ the mind, “ such as PEACE, COM-
 “ FORT, and PIOUS RESIGNATION,
 “ make a part of ourselves, and
 “ are VIRTUES to which HEAVEN
 “ is promised.” No one was ever
 “ such a fool as to imagine VIR-
 “ TUE belonged to title or RICHES,
 “ in

“ in any other manner than it be-
 “ longs to the poorest and lowest
 “ in condition. If an exalted
 “ station creates vain-glory, it
 “ evidently becomes a PUNISH-
 “ MENT. The true rule of con-
 “ duct preserves DIGNITY without
 “ departing from HUMILITY; and
 “ you may be familiar without
 “ MEANNESS, or exposing yourself
 “ to DISRESPECT. There are times
 “ and places which require more
 “ than common reserve; and some
 “ worthless persons are never to be
 “ treated with familiarity: But nei-
 “ ther is PRIDE ever warrantable.”

She continued, “ I cultivate a
 spirit of friendship and affection
 among

among my pupils, founded on
 CHRISTIAN principles, checking as
 much as possible all BLIND AT-
 TACHMENTS. Every thing truly
 lovely, interests the heart ; the con-
 trary should make it revolt. I
 tell them, “ The great author of
 “ our religion was ushered into
 “ the world, not only with the
 “ praises of GOD, but with decla-
 “ ration of the most exalted
 “ GOOD-WILL and love towards
 “ man. You may be as well
 “ assured, that this is the true
 “ source of earthly felicity, as
 “ that the contrary is the cause of
 “ all the miseries which flesh is
 “ heir to. Upon the same prin-
 “ ciple,

" ciple, I charge you to speak well
 " of each other, or be SILENT,
 " except in such cases as you know
 " affect my interest and DUTY to-
 " wards you; and that I have a
 " RIGHT to know, and to judge
 " of the offence. You may easily
 " discover, from the satisfaction
 " which it affords the heart, that
 " to rejoice in the prosperity of
 " another, is in effect to par-
 " take of it. On the contrary,
 " you may feel that ENVY and
 " ILL-NATURE, as even a judicious
 " HEATHEN writer, has well ob-
 " served, is contrary to the com-
 " mon interest of mankind; a
 " PUNISHMENT, no less than a
 " RAULT,

“ FAULT, to those that have it:
 “ therefore beware of indulging
 “ any sentiment that may wound
 “ your generosity, candour, or
 “ good-will. If you think none
 “ are above you, but for their
 “ VIRTUE, you will not think any
 “ BELOW you, while they ARE
 “ VIRTUOUS. We ought to be
 “ ready to DIE for VIRTUE, parti-
 “ cularly in the persons of those
 “ we have reason to love, or think
 “ well of, from affinity, acquaint-
 “ ance, or connexions. But to
 “ this end we must beware of
 “ the ITCHING EAR and CRUEL
 “ TONGUE, the HEART that rea-
 “ dily entertains evil of OTHERS,
 “ but

“ but is slow in passing sentence
 “ on ITSELF. These cut like a
 “ three-edged sword, wounding
 “ the peace of a family, a city,
 “ and a nation; and bring on the
 “ very calamities we fondly ima-
 “ gined we meant to prevent.”

To all this, you will conclude,
 I could not but yield the most
 delightful and HEARTY assent, and
 render the applause due to sense
 and virtue, although recommend-
 ed, in some particulars, differing
 from the FASHION and vulgar no-
 tions of these times.

Parents who are not in earnest
 in regard to religion, may not be
 desirous to send their daughters to
 this

this school; but those whose minds are deeply impressed with a sense of CHRISTIANITY, or even such as distinguish between the CHARMS OF REASON WITH RELIGION, as opposed to the FOLLIES OF FASHION, will understand Mrs. ——'s high merit and value, as a true friend to GOD and her country.

Your ladyship will not think a detail, so much for the honour of your very amiable old friend, in any respect irksome. If we had a few more such in the two kingdoms, those who search after wisdom as a HIDDEN treasure, might find it.

If YOUR mind is possessed with
a lively

a lively sense of the omnipresence of GOD ! If you behold him pervading every part of nature, in the summer's calm, and winter's storm, in your own prosperity, or adversity !—If you feel him in your HEART, and adore him with KNOWLEDGE and UNDERSTANDING, in SPIRIT and in TRUTH—then I will venture to maintain, that you have good pretensions to the character of a WISE and a HAPPY young woman, distinguished among the daughters of a TRIFLING generation, which PLAYS with its own PERDITION !

The influence of your sex on the manners of MEN, might on such principles

principles reform a capricious, ir-
religious, PLEASURE-hunting age!
That you may live to see this
GREAT EVENT, this IMPORTANT
CHANGE, for YOUR OWN SAKE, as
well as in behalf of OUR DEAR
COUNTRY, is the most devout
prayer of,

Dear Lady —,

Your most sincere friend,

and true servant,

June 15, 1771.

T H E E N D.





